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A BRIEF HISTORY
OF
WILLIAM MILLER

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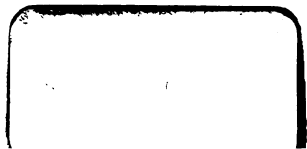
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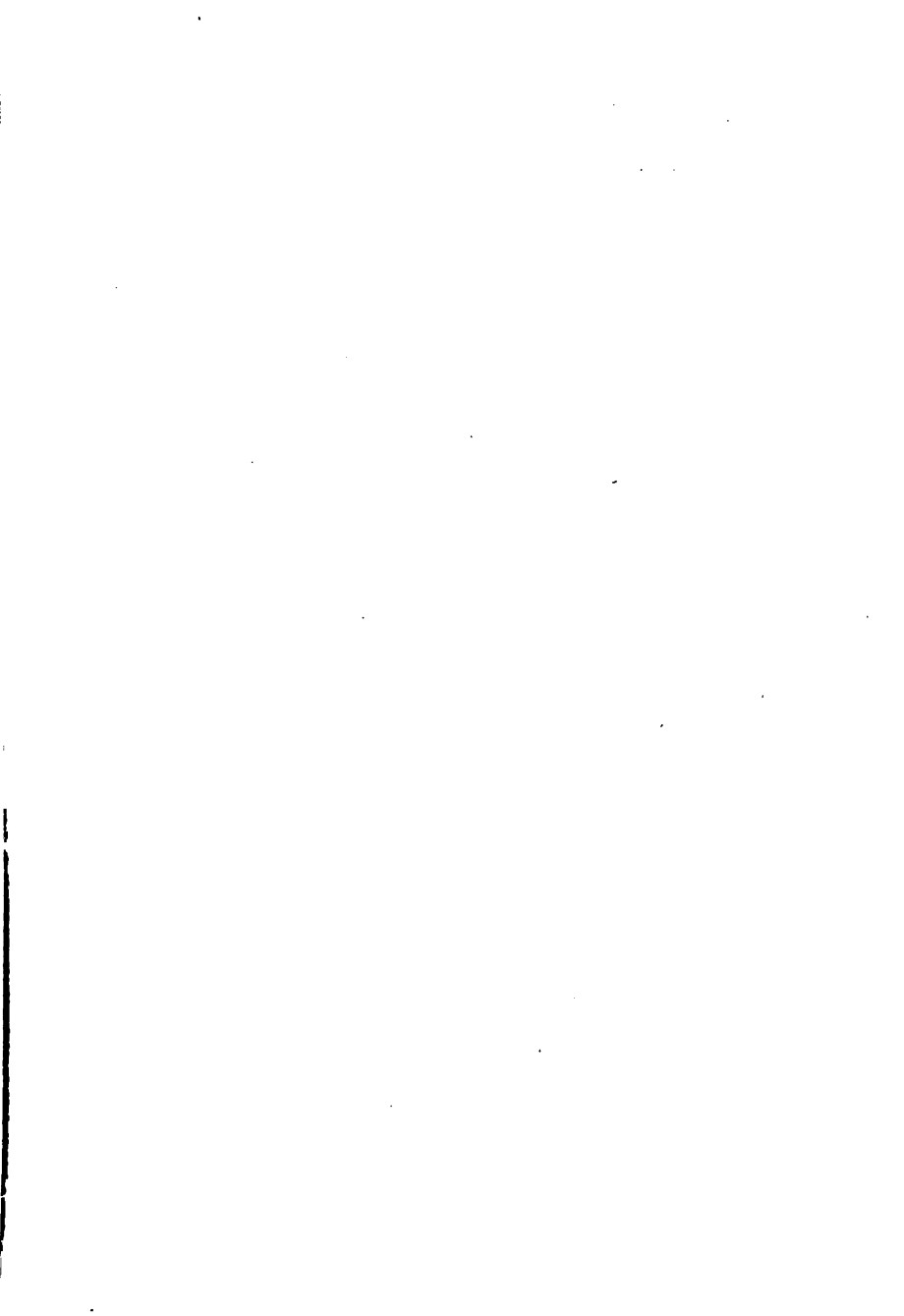
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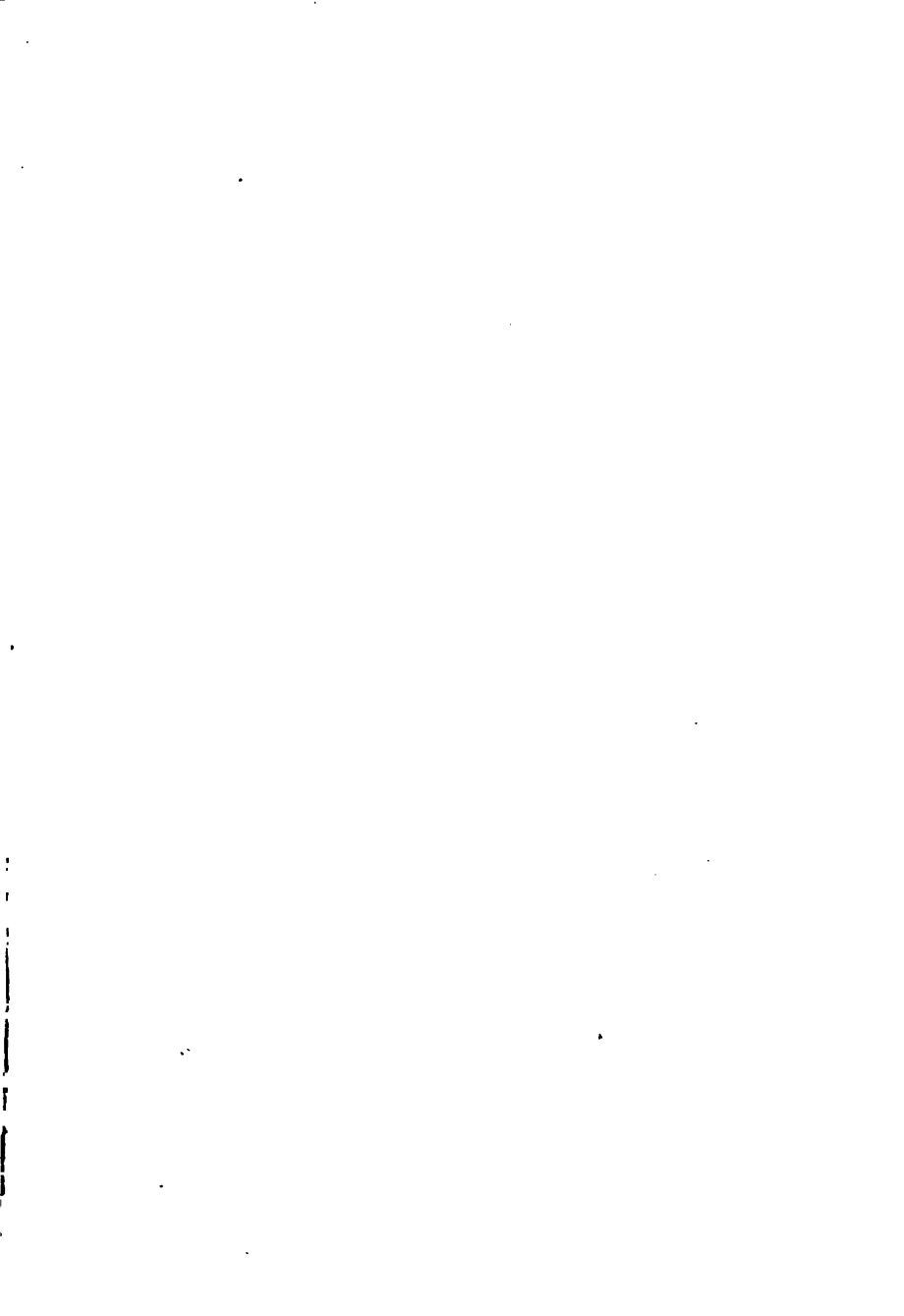
FROM THE BEQUEST OF

MRS. LOUISA J. HALL

Widow of Edward Brooks Hall, D.D.,
Divinity School, Class of 1824









I REMAIN AS EVER LOOKING FOR THE
LORD JESUS CHRIST UNTO ETERNAL LIFE.
WM. MILLER.

A BRIEF HISTORY
OF
WILLIAM MILLER

THE
GREAT PIONEER IN ADVENTURAL BAPTISM

"With Mr. Miller's conversion, his subsequent studies and labors, we have the first real tangible basis upon which to build a church in America on the subject of Christ's second coming."
— H. L. C. Wellcome.

FOURTH EDITION

BOSTON
Advent Christian Publication Society
160 WARREN STREET
1915



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YOUR DEVOTED
FRIEND
WM. M.

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PREFACE.

This "Brief History of William Miller," which is herewith presented to the public, is made up from various sources, such as his *Lectures*, the writings of Elders A. Hale, I. C. Welcome, J. V. Himes and S. Bliss, more particularly the latter from his *Memoirs of William Miller*; together with some important additional facts and illustrations obtained by Elder E. D. Gibbs from an old record book which Mr. Miller kept from 1839 to 1843, and especially from a visit to his old home, and a personal interview with his youngest daughter, Mrs. Lucy Ann Bartholomew, who is now in her seventieth year.

The following extract from the Preface to the *Memoirs* by Elder J. V. Himes, will sufficiently set forth the object of the Advent Christian Publication Society in issuing this book, which is in a condensed form in order that it may be the more easily read and retained in the memory of all, especially of the rising generation :

"The name of William Miller, of Low Hampton, N. Y., is too well known to require an extended introduction ; but,

while well known, few men have been more diversely regarded than he. Those who have only heard his name associated with all that is hateful in fanaticism, have necessarily formed opinions respecting him anything but complimentary to his intelligence and sanity; but those who knew him better, esteemed him as a man of more than ordinary mental power, —a cool, sagacious, and honest reasoner, an humble and devout Christian, a kind and affectionate friend, and a man of great moral and social worth. That the impartial reader may be able to form a just estimate of one who has occupied so conspicuous a position before the public, the following pages are compiled.

“To see a man as he is, it is necessary to accompany him through the walks of his daily life; to trace the manner in which he has arrived at his conclusions; to follow him into his closet and places of retirement; to learn the various workings of his mind through a long series of years, and to scan closely his motives. By full extracts from his unstudied correspondence, by his published writings, by narrations of interviews with him, by the free use of his papers and memorandums, and by the testimony of impartial witnesses respecting his labors in various places, in addition to a long personal acquaintance, his biographer has been enabled to embody much important information respecting him. It has not been deemed necessary to eulogize him, nor to apologize for him. His opinions on all subjects are expressed in his own language,—having himself narrated the workings of his own mind, at the various periods of his life.

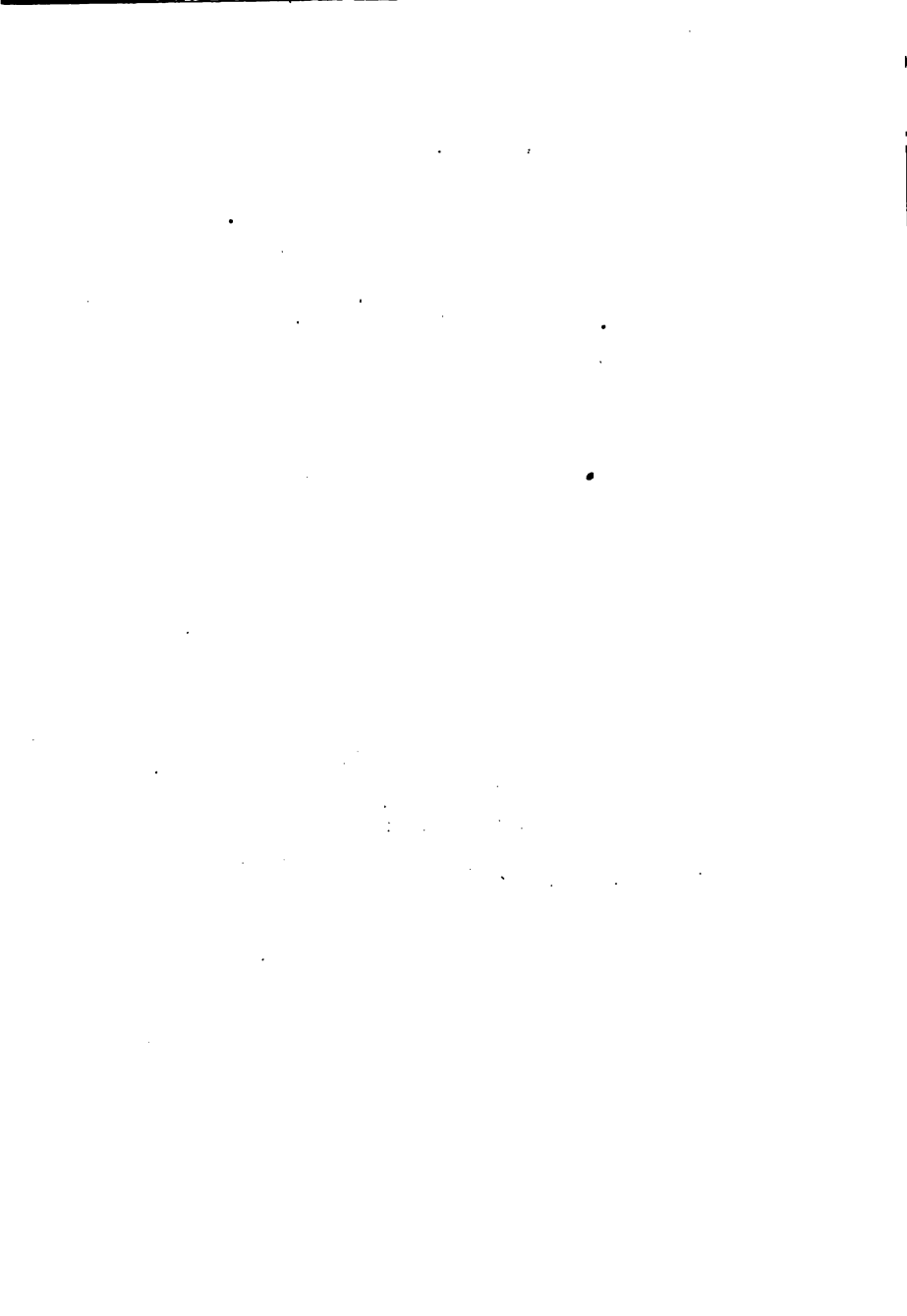
“His erroneous calculation of the prophetic periods he frankly confessed; and those who regarded his views of prophecy as dependent on that, may be surprised to learn that he distinguished between the manner and the era of their fulfilment.

“It is believed that the influence exerted by Mr. Miller will not prove evanescent in its results. The attention which was given to his arguments caused many minds entirely to change their preconceived opinions, who have since remained devoted Christians, ardently looking for the Nobleman who has gone into a far country to receive for himself a kingdom, and to return. (Luke xix. 12.)

“These *Memoirs* were commenced by Elder Apollos Hale, who prepared the first three chapters. Other duties having interfered with his progress in the work, its completion has devolved on another. Desiring ‘nothing to extenuate, nor to set down aught in malice,’ these incidents of his history, and this embodiment of his views, I here present to the *Christian* public as an act of justice to Mr. Miller.

“JOSHUA V. HIMES.

“*Boston, January, 1853.*”



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CHAPTER I.

ANCESTRY AND EARLY LIFE.

ABOUT a mile west from the center of Pittsfield village, one of the most pleasant in western Massachusetts, there is a noble and fertile swell of land, which rises from the west bank of Pontousooc river—the western branch of the head-waters of the Housatonic—and is of sufficient extent to constitute several large farms. The summit of this fine elevation embraces what is familiarly known in the neighborhood as “the Miller farm.” It takes its name from a family by the name of Miller, who came from the vicinity of Connecticut river, in or near Springfield, Massachusetts, about a hundred years ago.¹

¹We take the following extract from a manuscript copy of a letter addressed to one of the Miller family, in Georgeville, Lower Canada, dated September 27th, 1830. It was written by William Miller, in answer to a request for information on his family history; and is a curious but characteristic production:

“My grandfather, William Miller, married a respectable girl, by the name of Hannah Leonard, in West Springfield; and moved into Pittsfield, then called Ponthoosoc, about

On this commanding spot, the family of early adventurers erected their primitive dwelling; and, although their history is unknown to the world, the strong features of their character, as preserved in the memory of their descendants, were the most daring contempt of danger, great love of independence, great capability of endurance, and whole-souled patriotism. The head of this family was the grandfather of William Miller, whose life these pages record. The name of the grandfather was William; his son who was born and resided here was named William; and here also was born the one whose world-wide fame demands that his history should now be written. This William Miller was born February 15th, 1782; nearly two years after the notable "Dark Day," thus appropriately bringing him within the period of the special signs of the Lord's coming. He was the eldest of sixteen children, five of whom were sons and eleven were daughters.

The period immediately preceding his birth was the most critical of any period in the history of

1747, and there had three sons and one daughter. One son died young; the daughter about middle age, after being married, and having a son and daughter, by Nathaniel Spring, named William and Hannah. The other two sons, named Elihu and William, married and had large families, many of whom are yet alive. I sprung from the youngest brother, William."

our country; and was, probably, the most distinguished by its perils, the sublimity of its events, the noble development of character it furnished, and its commanding interpositions of Providence, of any period since the departure of Israel from the land of Egypt. If the English colonies were the only ones that were capable of bettering their condition, and that of the world, by asserting and obtaining their liberty, the colonies of our country, now the United States, furnish the only instance of successful rebellion against the power of the English throne.

William's father, Captain William Miller, was in the army of the Revolution. To which fact, as the direct result of the great sacrifices and sufferings incidental to the war, is undoubtedly due the impoverished condition, in early life, of the subject of these memoirs.

At the close of Captain Miller's services in the army he returned to Pittsfield, and was married to Miss Paulina Phelps, on the 22nd day of March, 1781. Five years after their marriage, they removed to Hampton, in the State of New York, where the survivor of the dangers and hardships of the revolutionary struggle was promoted to the office of captain in the militia of that State. As a citizen, the character of Captain Miller was irreproachable. He never made a public profession

of religion; but his house was often the place to which the neighbors gathered to hear the preaching of the gospel. He died December 30th, 1812.

Captain Miller's wife was the daughter of Elder Elnathan Phelps, a minister of the Baptist Church. She was one of the earliest members of the Baptist Church formed at Low Hampton, then a branch of the church at Orwell, Vermont, where Elder Phelps resided.¹ We have the most convincing evidence of the sterling character of her piety; and shall find, as we progress, another instance to add to the long list, which the church of God keeps among her choicest memorials, to illustrate the power of a Christian mother's deportment and prayers, in recovering a gifted son from a dangerous position, and bringing him where his powerful natural energies, after being renewed by the Spirit of God, would be devoted to the defence of the faith and the edification of the church.

Thus were blended in the parents of William, as their strongest traits of character, the highest virtues which heaven and earth can confer on man—piety and patriotism. If the mother, by her public but appropriate profession of faith, made her piety

¹ Bro. Gibbs tells us that on his visit to Low Hampton, he had pointed out to him "a pile of stones which once formed the foundation of the Baptist Church of which she was an original member."

the most noticeable, the father yielded, at least, his assent and respect to that name and service which had won the heart and added to the graces of William's mother. The soldier of the Revolution was to lead his son into scenes, and bring him under a worldly discipline, which would add to his efficiency; and the camp, for a time, would feel as sure of his permanent attachment as it was to be proud of his soldierly honor; but the disciple of the cross would, at last, see that son enlisted under a different banner, to become a leader of other ranks to a different warfare, and a different kind of glory.

Such, then, were the family recollections and public events which were to make the first and deepest impression on the strong intellect and generous heart of the subject of this memoir.

When William's parents removed from Pittsfield, in 1786, the section which embraced what is now known as Low Hampton was an almost uninhabited wilderness.¹ The village of Fairhaven did not then exist.

William was then about four years of age. The farm selected by Mr. Miller consisted of about a hundred acres. It was taken on a lease, for which

¹The name then applied to this section was "Skeenesborough;" though its extent or boundaries do not appear to have been very definite.

twenty bushels of wheat were to be paid annually. After a suitable clearing had been effected, the logs of the felled trees were converted into a dwelling, and farming life in the wilderness, with its toils, privations, and hardships, was fairly begun. This was the condition of things to which young William's lot consigned him.

In his early childhood, marks of more than ordinary intellectual strength and activity were manifested. A few years made these marks more and more noticeable to all who fell into his society.

Besides the natural elements of education, the objects, the scenes, and the changes of the natural world, which have ever furnished to all truly great minds their noblest aliment, the inspiring historical recollections associated with well-known localities of the neighboring country, and the society of domestic life, there was nothing within William's reach but the Bible, the psalter, and the prayer-book, till he had resided at Low Hampton several years.

In a newly settled country, the public means of education must necessarily be very limited. This was the case, at the time here referred to, in a much greater degree than it usually is with the new settlements of the present day. The school-house was not erected in season to afford the children of Low Hampton but three month's schooling in winter, during William's schoolboy days. His

mother had taught him to read, so that he soon mastered the few books belonging to the family; and this prepared him to enter the "senior class" when the district school opened. But if the terms were short, the winter nights were long. Pine knots could be made to supply the want of candles, lamps, or gas. And the spacious fireplace in the log house was ample enough as a substitute for the school-house and lecture-room.

The settlers generally on our frontiers are under the necessity of exercising the most stringent economy in the use of everything which takes money out, or brings money in. Such were the circumstances of William's parents that they had a plain question to settle; with health, hard labor, sobriety and economy, the farm they had cleared might be their own, to leave to their children; the absence of any one of these items, in the condition of success, was sure to make it otherwise. It was on this view of the case that William's parents declined to provide him candles to read by; and this led to the expedient of the pine knots.

There is an amusing and truly affecting incident connected with his application of this means for getting light, which shows how deeply his soul was bound up in his books, since an offence on that interest only could arouse his combativeness to commit an overt act. He was accustomed to

select pine stumps of the proper quality for his candle-wood, chop them into a size and shape convenient for use, and then put these pieces into a place he had appropriated for that purpose, so that, when his hours for reading came, he would have nothing to do but light up. One day, when a sister of his, had some of her little friends to visit her, she had some difficulty in kindling the fire, and as William's pitch-wood was handy, she made use of that. The trespass was soon discovered by him; and so great was the provocation, he lost all self-command, and gave her a smart blow. It was the only one that sister ever received from him.

Another difficulty called for another expedient. As soon as William's age and strength rendered him able to assist his father about the farm, it was feared that his reading by night might interfere with his efficiency in the work of the day. His father insisted, therefore, that he should retire to bed when he retired himself. But the boy could not be kept in bed. When the other members of the family were all asleep, William would leave his bed, then find his way to the pitch-wood, go to the fireplace, cast himself down flat on the hearth, with his book before him, thrust his pitch-wood into the embers till it blazed well, and there spend the hours of midnight in reading. If the blaze grew dim, he would hold the stick in the embers till the

heat fried the pitch out of the wood, which renewed the blaze. And when he had read as long as he dared to, or finished his book, he would find his way back to bed again, with as little noise as possible.

But he came near losing even this privilege. His father awoke one night, and seeing the light of William's burning stick, he supposed the house was on fire. . He hurried from his bed, and when he saw his son's position and employment, he seized the whip, and pursuing his flying son, cried out, in a manner which made it effectual for some time, "Bill, if you don't go to bed, I'll horsewhip you!"

The reader may wish to be informed where the books were obtained under such embarrassments. The first addition made to those belonging to the family, already named, was the *History of Crusoe*. But how many longings of soul, how many plans and entreaties on the part of the boy, preceded the possession of that book!

At length, his father granted him permission to purchase the book, if he would earn the money by chopping wood during his leisure hours. The prize was soon in his hands. The second book he possessed was *The Adventures of Robert Bayle*. Other books were loaned him by gentlemen in the vicinity, who had become interested in his improvement.

All this, however, only afforded a partial gratification of the inward desire for knowledge. But what could he do? His father could render him but little aid if he had been disposed to aid him. And if he felt that his son must be denied even the trifling accommodations we have noticed, it must be seen that he would not readily favor a more liberal outlay for that son's benefit. There were then no amply endowed literary institutions, or zealous educational societies, standing with open doors and open arms to receive every promising or unpromising young man who might aspire to the honors, or the substantial benefits, of a liberal education.

But young Miller being possessed of a strong physical constitution, and an active and naturally well developed intellect had enjoyed the limited advantages of the district school but a few years, before it was generally admitted that his attainments exceeded those of the teachers usually employed. Some of his earliest efforts with the pen, as well as the testimony of his associates, show that his mind and heart were ennobled by the lessons, if not by the spirit and power, of religion.

What, now, would have been the effect of what is called a regular course of education? Would it have perverted him, as it has thousands? or would

it have made him instrumental of greater good in the cause of God? We think it would have been difficult to pervert him, but where so many who have been regarded as highly promising have been marred by the operation, he would have been in great danger. He might have become externally a better subject for the artist; but we doubt if he would have been a better subject to be used as an instrument of Providence. Whatever might have been the result of any established course of education, in the case of William Miller, such a course was beyond his reach; he was deprived of the benefit, he has escaped the perversion. Let us be satisfied. But still we must record the fact, that it would have been extremely gratifying, if something of the kind could have been placed at his command.

It should be noticed, however, that his circumstances became somewhat relieved as he advanced in years. The log house had given place to a comfortable frame house; and in this, William had a room he was permitted to call his own. He had means to provide himself with a new book, occasionally, and with candles to read at night, so that he could enjoy his chosen luxury, during his leisure hours, in comparative comfort.

It was on one of those times of leisure that an incident occurred which marked a new era in his

history, though it did not introduce fully such an era as he desired.

There was a medical gentleman in the vicinity of his residence, by the name of Smith, who possessed an ample fortune, and was known to be very liberal. In the plans which had passed through the mind of William, to secure the means of maturing his education, he had thought of Dr. Smith. At any rate, it could do no harm to apply to him. The plan was carried so far as to write a letter, setting forth to that gentleman his intense desires, his want of means to gratify them, his hopes and his prospects, if successful.

The letter was nearly ready to be sent to its destination, when William's father entered the room, which we may properly call his son's study. There was the letter in his father's presence. He took it, and read it. It affected him deeply. For the first time, he seemed to feel his worldly condition to be uncomfortable, on his son's account. He wanted to be rich then, for the gratification of his son, more than for any other human being. There were the irrepressible yearnings of his first-born, which he had treated in their childish development as an annoyance, now spread out in manly but impassioned pleadings to a comparative stranger to afford him help. There were plans and hopes for the future, marked by an exhibition of

judgment and honor that could not fail of commanding attention. All that was tender in that father's heart, all that was generous in the soldier, and all that could make him ambitious of a worthy successor, was moved by that letter. The tears fell, and words of sympathy were spoken; but the plan was impossible.

The letter of William was never sent. It had the effect, however, of changing his father's course towards him, so that he was rather encouraged than hindered in his favorite pursuits.

By this time, the natural genius and attainments of young William Miller had distinguished him among his associates. To the young folks, he became a sort of scribbler-general. If any one wanted "verses made," a letter to send, some ornamental and symbolic design to be interpreted by "the tender passion," or anything which required extra taste and fancy in the use of the pen, it was pretty sure to be planned if not executed, by him.

The facts connected with the early life of William Miller, and the incidents in his personal history, now spread before the readers of this work, will enable them to see, in the boy, a type of the future man. The most embarrassing circumstances of his condition could not master his perseverance. And if he could not accomplish all he desired to, the success which attended his efforts, in spite of

great discouragements, was truly surprising. The position he had won opened to him a fairer prospect, though still surrounded with serious dangers. But the features of the next step in his history must be the subject of another chapter.

CHAPTER II.

MARRIAGE AND PUBLIC LIFE.

THE successful military operations in behalf of the northern colonies of our country resulted, at the close of the Revolutionary War, in opening the whole territory along the northern frontier of the New England States and New York, for the occupancy of the immigrant; and gave security in prosecuting the business of peaceful life. The desire of possessing a home in this new, healthy, and fertile region, which led so many families from western Massachusetts—the Miller family among them—induced other families from the Atlantic settlements, particularly in Rhode Island and Connecticut, to try their fortunes in the same region.

Among the families which came from Connecticut about the time that the Miller family came from Pittsfield, there was one by the name of Smith. This family settled in Poultney, Vt., some half a dozen miles from the residence of Mr. Miller. The Smiths were related to families in the Miller

neighborhood, and this brought the members of the two families into each other's society. It was in this way that the subject of this memoir first met with Miss Lucy Smith, a young woman of about his own age, who afterwards became his wife.

There certainly is no relation which two human beings can sustain to each other, on which their mutual welfare so much depends, as that of husband and wife. To a great extent, their history, and that of their children, is determined by the fitness of the parties for each other, and the manner in which the relation is sustained. We shall see, by and by, that the importance of the duties growing out of this relation was a principal consideration in fixing Mr. Miller's purpose to become a Christian.

Miss Smith was remarkably endowed, by nature and by her industrial and economical habits, to make domestic life highly agreeable, and to favor Mr. Miller's promotion and success in the departments of public life in which he was called to move. And few men could be better adapted to enjoy, or better qualified to honor, the office of a husband, than Mr. Miller. The discernment which led Miss Smith to accept the offer of his hand was never called in question by a disappointment of her expectations. They were united in marriage June 29th, 1803.

By comparing dates, it will be seen that the subject of this memoir had passed his minority but a few months when this important change in his condition in life took place. Shortly afterwards, the new-made family settled in Poultney, Vt., where the young wife's parents resided.

To the population generally, Mr. Miller was a stranger; and to those who knew him as the fortunate husband of one of the promising young ladies of the village, nothing very remarkable appeared in him, to attract their attention. In fact, he does not appear to have been, at that time, or during his subsequent life, either moved by external show in others, or led to make the least show to produce an effect on others. He had been distinguished by no other public honors, we believe, prior to his leaving Low Hampton, but that of being promoted to the always dignified office of sergeant in the militia. However, he continued in Poultney but a short time before it begun to be perceived that his natural genius would make itself felt, if it did not seek to make itself seen.

One of the first objects of his interest, after he had become settled, was the village library. His constant use of its volumes brought him into the society of a superior class of men. Still, the time he could devote to books, on the best possible arrangement, was not so much as he desired; for he

had been trained to the farming business, and he made that his employment, for some years, in Poultney.

One effort of genius, though trifling in itself, which attracted towards him the public attention of the village and its vicinity, was a poetic effusion, the inspiration of his patriotic ardor. Preparations were going on, at the time, for the public celebration of the anniversary of our national independence; and the inspiration of that memorable day seized Mr. Miller while he was hoeing corn in the field. He had written poetry before; and so, after the labor of the field was done, he put his thoughts into a written form, to be adapted to the familiar old tune, called "Delight."

The appointed marshal, or manager, of the services of the day, was Esquire Ashley, who was then a neighbor of Mr. Miller, and afterwards became an intimate friend. But the poet of the day, as he became, was too reserved to offer his tribute, though there is reason to believe it would have been thankfully accepted; for the business of the manager hardly afforded him time to write poetry for the occasion, if he had the ability; or even to select it. Mr. Miller was willing to have his piece seen and used, if it was thought to be suitable, but he could not announce himself as its author. So he took the manuscript, and walked as usual to

Esquire Ashley's house. He seated himself leisurely below the chamber window, where that gentleman was making his preparations for the great celebration. Then, taking an opportunity to place it near where Mrs. Ashley was at work, he shortly after withdrew. As soon as Mrs. Ashley discovered the paper, she took it to her husband, supposing it was one of his papers which had fallen from the window. He took it, and read the hymn. It struck him as being just what was wanted, but he knew nothing of its origin. It was carried to several others, who were thought of, as its author, but no author or owner of it could be found. "Perhaps an angel from heaven had sent it!" So they talked at any rate.

However, the hymn was copied with the pen, and the sheets multiplied to supply all who wished for one. The day came, and the hymn was sung, with the greatest enthusiasm, to the favorite old tune, "Delight."

But among those who distributed the copies, there was a worthy Baptist minister, by the name of Kendrick, who had taken a warm interest in Mr. Miller. His suspicions had pointed him to the author of the piece; and when Mr. Miller came, with others, to get a copy, his appearance and manner confirmed Elder Kendrick's suspicions. Further inquiry brought forth a confession of au-

thorship. To use the phrase of the old folks "it, was a great feather in his cap." He had touched the right chord in the right way. The pious and patriotic emotions of the aged were revived; the ardent responses of the young to these parental emotions found expression in the new hymn; and nothing more was needed, to make its author the popular favorite.

It is not known that an entire copy of the hymn is now in existence. A few of the stanzas we give, more for the purpose of exhibiting his religious and patriotic sentiments than from an expectation that our readers will be affected as were those who first heard it. Its style and metre were strictly in accordance with the standard contained in the hymn book used on Sundays, doubtless, the only standard the writer of it was familiar with; and the effect arose from the natural force and simplicity of the versified thoughts, and the perfect ease of the musical execution. But to the fragments of the hymn:

“Our Independence dear,
Bought with the price of blood,
Let us receive with care,
And trust our Maker, God.
For he's the tower
To which we fly;
His grace is nigh
In every hour!

“Nor shall Columbia’s sons
Forget the price it cost,
As long as water runs,
Or leaves are nipped by frost.
Freedom is thine ;
Let millions rise,
Defend the prize
Through rolling time!

* * * * *

“There was a Washington,
A man of noble fame,
Who led Columbia’s sons
To battle on the plain ;
With skill they fought ;
The British host,
With all their boast,
Soon came to nought!

* * * * *

“Let traitors hide their heads,
And party quarrels cease ;
Our foes are struck with dread.
When we declare for peace,
Firm let us be,
And rally round
The glorious sound
Of liberty!”

The reader will see that the piece was designed for home consumption. It was exactly suited to the occasion ; and was marked throughout, in spirit, style, and thought, with the elements of his education. And this production, with others in prose and poetry, made him at once a notable in the community ; secured to him a wide circle of friends,

and opened the way for his promotion to office and honor.

It was here that Mr. Miller became a member of the Masonic fraternity, in which his perseverance, if nothing else, was manifested; for he advanced to the highest degree which the lodges then in the country, or in that region, could confer.

In his political sentiments, he was decidedly democratic. But he had intelligence enough to see that the practical patriotism of men did not depend so much on the party name they took as on their common sense and integrity. He enjoyed, in a remarkable degree, the confidence of both the political parties of the day.

The first public office of a civil character to which he was elected or appointed was that of constable. His appointment to the office of sheriff took place in 1809. The first entry of "writs served," and of "executions levied, as sheriff's deputy," is dated "December 6th, 1809." A long list of writs and executions, together with a large bundle of letters inviting him to preach and lecture along with other important documents are carefully preserved in an old leather trunk, now in the possession of Elder J. M. Orrock of Brookline, Mass. In the various civil offices he was called to fill—constable, sheriff, and justice of the peace—he appears to have sustained an unimpeach-

able character, and to have given the highest satisfaction.

As an illustration of his standing in the confidence of the community, it may be stated that, when he was called on to furnish bondsmen for his fidelity in the office of sheriff, responsible persons voluntarily offered their names, so that several times the amount required was at his command. He had good reason to expect promotion to the office of high sheriff, if he would restrain his military ardor, and decline entering the army. In the case of most men of the world, with the avenues to honor, wealth and domestic happiness wide open before them, it is not often that a public station so commanding would be voluntarily left for the hardships, privations and dangers, of the camp.

His preference for the army, so far as we know, sprang from these two motives: First, he desired to participate in the glory which rested on the memory of those he held the most dear, in the history of his country and of his family. Second, he hoped to enjoy a more inviting exhibition of human nature in the scenes of military life than experience or books had afforded in civil life. He was satisfied with the trial of what was around him, and wished to try a new field. This is stated by himself in his published memoir: "In the mean time, I continued my studies, storing my mind with

historical knowledge. The more I read, the more dreadfully corrupt did the character of man appear. I could discern no bright spot in the history of the past. Those conquerors of the world, and heroes of history, were apparently but demons in human form. All the sorrow, suffering, and misery in the world, seemed to be increased in proportion to the power they obtained over their fellows. I began to feel very distrustful of all men. In this state of mind, I entered the service of my country. I fondly cherished the idea, that I should find one bright spot at least in the human character, as a star of hope: *a love of country*—PATRIOTISM." His military life must be given at length, in another place.

Happy, indeed, should we consider ourselves, if there were no drawback to this apparent prosperity to be noted. Rarely is it the case that the honor of God and the honor of man are coincident. If Mr. Miller was not puffed up by the latter, he had lost much of his regard for the former. Still there was no defect in his character which the most rigid worldly standard of external morality could detect. He was not profane, even to the extent that too many are, who pass for gentlemen. He was not intemperate, although he was very much exposed to this ruinous habit, from the example of those into whose company ~~his business called him~~.

It could be shown from sentiments embodied in some of his essays, in addresses delivered before societies existing at the time, and in his poetic effusions, that his moral and religious views were of a type that would pass with the world as philosophical, pure, and sublime. But the men with whom he associated from the time of his removal to Poultney, and to whom he was considerably indebted for his worldly favors, were deeply affected with skeptical principles and deistical theories. They were not immoral men ; but, as a class, were good citizens, and generally of serious deportment, humane and benevolent. However, they rejected the Bible as the standard of religious truth, and endeavored to make its rejection plausible by such aid as could be obtained from the writings of Voltaire, Hume, Volney, Paine, Ethan Allen, and others. Mr. Miller studied these works closely, and at length avowed himself a deist. As he has stated the period of his deistical life to have been twelve years, that period must have begun in 1804 ; for he embraced or returned to the Christian faith in 1816. It may fairly be doubted, however, notwithstanding his known thoroughness and consistency, whether Mr. Miller ever was fully settled in that form of deism which reduces man to a level with the brutes, as to the supposed duration of their existence.

It is generally true, that those who become de-

cided skeptics take that most hopeless position, because they have become so depraved or perverted that they feel the want of an infidel theory to afford them a license and quiet, in their chosen course. It was not so with Mr. Miller. In the days of his greatest devotion to deistical sentiments, he desired something better. He had his difficulties with the Bible under its current interpretations, and he tells us what these difficulties were. But a man like him could never be made to believe it consistent or safe to abandon the Bible, unless something more worthy of his trust were first put in its place. And such a condition must secure to that matchless book a certain and permanent supremacy. This was Mr. Miller's safety.

But if the poison which had infused its taint into the system did not appear as a loathsome blotch upon the surface, its victim was not only kept away from the sole remedy, but that remedy was treated by him with an afflicting and dangerous levity. This was now the painful feature of his case. Once it was not so. When he was a mere boy—"between the years of seven and ten"—as he tells us, a sense of the plague of his heart and of his lost condition caused the deepest concern in reference to his future prospects. He spent much time in trying to invent some plan whereby he might find acceptance with God. He tried the

common and most natural course, in such a state of mind, that of being "very good." "I will do nothing wrong, tell no lies, and obey my parents," he thought. But his mind was still unsettled and unhappy. Good works are very proper, but they can never be accepted as the price of pardon and redemption. He thought, too, as all do in the same state of feeling, that something might be effected by sacrifice. "I will give up the most cherished objects I possess." But this also failed. There is only "one offering" that can avail. In that, every sinner must rest his hope and plea, or remain without peace with God. The experience of Mr. Miller's childhood made him thoughtful and serious, if it did not result in the attainment of this inward sense of peace. Under his inward conflicts and apprehensions of worldly sorrow, when a young man, (in 1803,) he poured out his soul to "religion" in this touching strain:

"Come, blest Religion, with thy angel's face,
Dispel this gloom, and brighten all the place;
Drive this destructive passion from my breast;
Compose my sorrows, and restore my rest;
Show me the path that Christian heroes trod,
Wean me from earth, and raise my soul to God!"

"Two things," says D'Aubigné, "are essential to sound Christian experience. The first is a knowledge of our condition as sinners; the second is a

knowledge of the grace of God, in its manifestations to the soul." Mr. Miller, like most if not all others, had learned the first in his early life; but he had evidently not then attained the second of these elements of a true religious life. And, by not attaining that important position in the process of deliverance from our fallen condition, he became wearied of a sense of his need, if he did not lose it entirely. He banished from his memory the impressions of his early life, and must silence all fear of reproach on account of them; so he gave to his skeptical associates an assurance that he had mastered his superstition, as they deemed it, by performing, for their sport, the devotions of the worship to which he had been accustomed, and especially by mimicking the devotional peculiarities of some of his own family relatives.

Among these pious relatives there were two, in particular, whose presence or name was calculated to remind him of his repudiated obligations, and whose influence over him he labored to repel, by making them the theme of his mirth. One of these was his grandfather Phelps, pastor of the Baptist Church at Orwell; the other was his uncle, Elihu Miller, who was settled as pastor of the Baptist Church at Low Hampton, in 1812. These were men of unpolished exterior, but of decided character, strong voice, and ardent devotion. It

was the excellence of the heavenly traits, and the roughness of the earthly, which made them so desirable and so ready subjects of caricature.

These humble ambassadors of Christ, and other pious relatives, often visited Mr. Miller's house at Poultney; and, although he received them with affection and respect, and entertained them in the most generous manner, he was in the habit of imitating, with the most ludicrous gravity, their words, tones of voice, gestures, fervency, and even the grief they might manifest for such as himself, to afford a kind of entertainment for his skeptical associates, which they seemed to enjoy with a particular relish.

Little did he then think, that he was measuring to these faithful men what was to be measured to him again, pressed down, shaken together, and running over. And probably it was not known to him, that these praying men had already expressed the hope—almost a prophecy—that their prayers would be answered, and that he would some day be engaged in perpetuating the work they were endeavoring to advance.

There was more than one heart that was almost inconsolably afflicted by this conduct of Mr. Miller. His mother knew of it, and it was as the bitterness of death to her. Some of his pious sisters witnessed, with tears, his improprieties. And when

his mother spoke of the affliction to her father Phelps, he would console her by saying, "Don't afflict yourself too deeply about William. There is something for him to do yet, in the cause of God!"

Although Mr. Miller avowed himself a deist, and was recognized as such by deists, this offence against all propriety, in trifling with what his dearest relatives regarded as most sacred, this thoughtless trifling with the humble messengers of the Gospel, was the darkest feature in his character. To him it was the most natural course which the circumstances of his position could suggest, and, undoubtedly, appeared to be the least violation of former convictions and educational proprieties which would allow him to stand as he did, in the favor and confidence of his unbelieving associates. He had not then become acquainted with the source of strength, by which he might have been sustained before the enemies of the Christian faith; he was unprepared to take the Christian position, and he became what the influences around him naturally determined. To give the true state of the case, the darker shades must appear with the lighter. He took the position of an unbeliever. But that he was not a deist of the rank type, will appear more fully from his own statements, especially in his letters while in the army, which will be presented in the next chapter.

CHAPTER III.

SERVICE IN THE ARMY.

THE motives which led Mr. Miller to resign his public position as a civil officer, and enter upon the arduous and perilous theatre of military life, have been stated in the preceding chapter. Among the honors conferred on him in the military department, at the time of his advancement in the civil, was his election to the office of lieutenant, by superseding a commissioned officer, who expected it by promotion. His lieutenant's commission is dated July 21st, 1810. It is signed, "Jonas Galusha, Governor of Vermont."

The reader will see that this commission is dated about two years prior to the declaration of war with England by the United States. The premonitions of that war, however, were already seen. On the 18th of June, 1812, the declaration was made in due form; and the first note of preparation found Mr. Miller, with hundreds of his hardy and patriotic Green Mountain neighbors, ready to take the field. A very short time after it was announced that he would take his place at the head of a com-

pany of State volunteers, the ranks were filled. And on the day after the date of the act of the State government of Vermont which authorized the raising of such a body, his captain's commission is dated.

This company being filled up, organized, and authorized to take the field, pursuant to orders, next came the scene of trial to a soldier—only inferior to the hour of battle—that of bidding adieu to home, and all that is dear to the heart of man associated with home. This was an exciting and deeply affecting scene. Skepticism was silenced before the working of nature, of reason, and the proprieties of such a moment, as decided by all nations, Pagan, Jewish, and Christian. How could these noble-hearted men—husbands, sons, brothers—part with those who were dearer to them than life itself, under circumstances they might properly regard as not very unlike to those of a dying hour, without asking the benediction of the Almighty? It was impossible. But it was not generally expected by those who knew Captain Miller as a deist and a railer at the devout, that the devotions of this solemn leave-taking would be anything more than a ceremony, in which he would act the part of a constrained or indifferent spectator. Judge then, of the effect, when he was seen to take his former friend, who was present with the multi-

tude by the hand, and, with a grace and tenderness which all felt to be in full tone with the occasion, and under deep emotion, present him to the company as the man of God, with whom they would join in prayer. The chaplain, on this occasion, was Elder Kendrick, who had felt and maintained a special interest in Mr. Miller, in spite of his deism, from the first of his acquaintance with him. In his prayer, all the interest he felt in the members of the company, many of whom were his neighbors; in Captain Miller, as a promising family relative of his most intimate Christian friends; and in the great public occasion, as a patriot, was poured out with the most becoming solemnity, affection, and fervency. The effect was almost overpowering. It is fresh in the memory of those present to this day.

Captain Miller's company, with the great body of volunteers raised in that region, was ordered to Burlington, which was expected to be the theatre of war for that campaign.

On his arrival at Burlington, Mr. Miller was transferred from the volunteers of the State of Vermont to the regular army of the United States. He first took the rank of lieutenant, and was immediately ordered back to Rutland County, to attend to the recruiting service.

Such a transfer is considered honorable in the

military sense; and the change of service, which allowed Mr. Miller to enjoy the comforts of home and the attention of friends, must have been very acceptable. But there were reasons for the arrangement which bear most favorably on his reputation. The army was in great want of men who could be relied upon, under the dangers which threatened from the enemy in the direction of Canada; and there were few men who could accomplish so much, in bringing them into the service, as Mr. Miller. He was very generally known, and highly respected, in the region assigned him; he was warmly devoted to the service, so that his example had a powerful effect; and the returns, which official documents fully exhibit, demonstrate the wisdom of directing his efficiency to this department of the service.

He was employed in raising recruits till 1814; but this period of comparative repose was of short duration. He was thus remanded to headquarters:

“CANTONMENT, BURLINGTON, July 7th, 1813.

“Lieut. W. MILLER, at Poultney: You are hereby commanded to join your regt. at Burlington immediately, and report yourself to the commanding officer.

“ELIAS FASSET, Col. 30th Inf'ry.”

A few "skirmishes" closed the campaign of 1813. The following year Mr. Miller was engaged in the recruiting service, in the vicinity of his residence, and through the State of Vermont generally. He was at home on a furlough, when he received the following orders from the colonel of his regiment:

BURLINGTON, Jan. 10th, 1814.

"To Lieut. WILLIAM MILLER.

"You will immediately repair to Poultney, and such other places as you think proper, and there attend to the recruiting service, agreeable to your last instructions.

"ELIAS FASSET, Col. 30th Inf'ry."

The year 1814 was to decide the contest between Great Britain and the United States. The former was able to bring her best troops into the field, and the latter must put forth all her resources to meet them. Early in the year, and while he was searching out and sending into the field the recruits from the Green Mountains, he was promoted to the office of captain in the regular army.

His promotion to a more responsible position subjected him to some very painful duties; and if we may credit the uniform testimony of his companions in arms, few men ever met the difficulties before him with greater ability or success.

All the circumstances which led to the vacation of the office to which Mr. Miller was promoted need not be stated. But the said company of infantry passed under his command in a state of serious disorder. Such a state of things became the more threatening, as the approach of the enemy rendered it of the utmost importance that each company should be in a state of the greatest efficiency possible.

The nature of the difficulties to be met, the course he pursued, and the result, are partly given in the following extract from a letter to his wife :

“CAMP NEAR FORT MOREAU, IN PLATT'SBURGH,
Sept. 4th, 1814, Sunday, 9 o'clock evening.

“DEAR LUCY: I received your letter of the 30th, and perceived, by the contents, that you received only eighty dollars. I enclosed one hundred, and think you must have been mistaken; for, if any person had robbed the letter, they would have taken the whole. My soldiers were paid their money to-day, and I have had to go out twice, since I have begun this letter, to still the noise. I have found the company in a very wayward situation, but believe, by dint of application, I shall be able to bring them to good subordination. I have had to punish four or five of them very severely, and have reason to believe that they both love

and fear me. One look is now sufficient to quell any disorder. This we call a pay-day, and, once in four days, we have a whiskey-day; on which days, I have six or seven soldiers who will take a little too much, and then, of all the devils in hell, I think they must exceed in deviltry.

“But this is only the bad picture. In my next letter, I will show you the good side. The British are within ten miles of this place, and we expect a battle to-morrow; and I think they must be d——d fools if they do not attack us, as they are ten or eleven thousand strong, and we are only fifteen hundred; but every man is determined to do his duty. It may be my lot to fall; if I do, I will fall bravely. Remember, you will never hear from me, if I am a coward. I must close, as it is almost 11 o'clock. Remember your

“WM. MILLER.”

This letter contains the only instance of the use of language approaching to the dialect of profanity, which has passed under the writer's notice, in a large amount of Mr. Miller's manuscripts. Considering that he was a deist and a soldier at the time, instances of a more objectionable form might have been expected. And this was evidently owing to the peculiar vexations of the time.

This letter is dated less than a week anterior to

the most remarkable and bloody battle of Plattsburgh. It was daily expected when he wrote. It seems almost surprising, in view of the known strength of the two armies, that he should have spoken as he did: "This is only the bad picture; in my next letter, I will show you the good side."

It was in the midst of this scene of terror and carnage, *viz.*, the battle of Plattsburgh, that Mr. Miller's courage was tried. Its effect on him is described, so far as words can describe it, in two letters, one of which was written even before the battle ended, and is addressed to Judge Stanley, of Poultney; the other is addressed to Mrs. Miller. The first is in part as follows:

"FORT SCOTT, September, 11, 1814.

20 minutes past 2 o'clock, P. M.

"SIR: It is over! it is done! the British fleet has struck to the American flag! Great slaughter on both sides. They are in plain view, where I am now writing. My God! the sight was majestic, it was noble, it was grand. This morning, at ten o'clock, the British opened a very heavy and destructive fire upon us, both by water and land; their congreve rockets flew like hailstones about us, and round shot and grape from every quarter. You have no idea of the battle. Our force was small, but how bravely they fought! The action

on water lasted only two hours and ten minutes; the firing from their batteries has but just ceased—ours is still continuing; the small arms now are just coming to action. I have no time to write any more; you must conceive what we feel, for I cannot describe it. I am satisfied that I can fight; I know I am no coward; therefore, call on Mr. Loomis and drink my health, and I will pay the shot. Yours forever,

“WM. MILLER.

“Give my compliments to all, and send this to my wife.”

If it should be necessary, the forbearance of the reader is again appealed to, for noticing an incident, which, if it is of no other value, gave the greatest possible interest to the letter of Mrs. Miller, in the estimation of herself and family, at the time of its reception. It is one of those mysterious phenomena, the occurrence of which it is hard to deny, while in the principle or agency from which they spring it is not easy fully to explain. The battle of Plattsburgh was fought on Sunday. While the battle was raging, nearly a hundred miles distant, Mrs. Miller became strangely affected. A hitherto unexperienced and unaccountable presentation was made to her mind, which to her was a demonstration of what was going on where she

felt that so much was at stake. She was nearly frantic with agony, so that the friends who were with her became seriously alarmed on her account. Argument, ridicule, all the modes they could think of, to restore her usual cheerfulness and self-command, were alike unavailing. She could think and speak of nothing but the "trouble at the north."

The form of this presentiment was very simple, but certainly it was highly emblematic. As she expressed it: "A dark, furious, smothering tornado rushed down on a poor, unsheltered flock of little birds." There was ground enough for such a comparison in the antagonist forces, though there was anything but an apprehended sweep of a destructive tornado in the last letter of her husband. But the coincidence of time was the mystery.

The day passed; her agony subsided, but not her fears. The friends with her thought she had had a nervous time, or was slightly insane. Nothing was heard from the scene of conflict at the north till near the close of Monday. The first intimation of the tidings, to that family, was the strong peal of the village bell. A member of the family was sent out to inquire its meaning, and the glad shout of victory was heard on every hand. A fleet horse and rider had brought the news, and passed on south.

The sound of victory was most welcome. That

was all that patriotism might ask. But family affection could not rest till it had learned the price of victory. An old, iron-hearted soldier has remarked, that "the next calamity to a defeat, in war, is a triumph." Some must have fallen at Plattsburgh. And how many anxious hearts awaited the arrival of the next mail from the seat of war. That mail brought to Mrs. Miller the letter before referred to. It reads as follows:

"FORT SCOTT, September 12, 1814.

7 o'clock, morning.

"DEAR WIFE: Yesterday was a day of great joy. We have conquered! we have drove them! About nine o'clock A. M., yesterday, the British fleet fired a salute as they passed Cumberland-head; it was a token for a general engagement. About twenty minutes after, they hove in sight. How majestic, how noble, our fleet lay in Plattsburgh Bay; and, like a saucy Yankee, paid no attention to their royal salute. The British fleet still bearing down upon us, bold as a lion, in a moment we were all prepared for action. The British had thrown up a number of batteries on all sides of us. The next minute the cannon began playing—spitting their fire in every quarter. What a scene! All was dreadful!—nothing but roaring and groaning, for about six or eight hours.

I cannot describe to you our situation. The fort I was in was exposed to every shot. Bombs, rockets, and shrapnell shells, fell thick as hailstones. Three of my men were wounded, and one killed ; but none that were from Poultney, or that quarter. In one hour and forty-five minutes, the enemy's fleet was conquered. My God ! what a slaughter on all sides !—out of three hundred on board of one ship, twenty-four only remained unhurt. I cannot describe to you the general joy. At sundown, our forts fired a national salute, accompanied by a tune called 'Yankee Doodle,' and each gun was loaded with an eighteen pound shot. You may well conceive, by my unconnected mode of writing, that I am as joyful as any of them. A naval and land engagement, within the compass of a mile or two, and fifteen or twenty thousand engaged at one and the same time, is superior to anything my eyes ever beheld before. How grand, how noble, and yet how awful ! The roaring of cannon, the bursting of bombs, the whizzing of balls, the popping of small arms, the cracking of timbers, the shrieks of the dying, the groans of the wounded, the commands of the officers, the swearing of soldiers, the smoke, the fire, everything conspires to make the scene of a battle both awful and grand.

"The fort I was in was on the bank of the lake, and in plain view of everything which passed.

“Remember me to all my friends; and, in the meantime, accept of me, as I am, faithfully yours,

“WM. MILLER.”

It is seldom that such an impressive exhibition of devout hope in God on one side, and such a painful exhibition of self-confidence on the other side, demands our attention, as were manifested in the battle of Plattsburgh.

When the hour of deadly strife had come, every preparation having been made for action on the American side, and the attention of all on board the Saratoga was called to the commodore, it is said that, in the stillness, which was soon to give place to scenes of tumult so unsuitable to the day, the voice of Macdonough was raised in fervent prayer to God, for the fleet, the army, and the success of the American cause. But this was only an expression of the deep feeling of every heart. In such circumstances, the stoutest, and even the profane, felt the propriety of prayer; for all were humbled before God. This sense of its propriety, if nothing else, gave them a new feeling of strength for the conflict. And when the day closed with an assurance of victory—for it was thought to be hardly possible, even when the English fleet had struck their colors—the hand of God seemed to be so manifest to all, that the hardest specimens of

human nature in the fleet and army were seen in tears, while all were constrained to acknowledge their sense of Providential favor.

The result of the battle deeply impressed the mind of Mr. Miller. He refers to it, in one of his published works, in these words:

"Many occurrences served to weaken my confidence in the correctness of deistical principles. I was led frequently to compare this country to that of the children of Israel, before whom God drove out the inhabitants of their land. It seemed to me that the Supreme Being must have watched over the interests of this country in an especial manner, and delivered us from the hands of our enemies. I was particularly impressed with this view when I was in the battle of Plattsburgh, when, with 1500 regulars, and about 4000 volunteers, we defeated the British, who were 15,000 strong; we being also successful, at the same time, in an engagement with the British fleet on the lake. At the commencement of the battle we looked upon our own defeat as almost certain; and yet we were victorious. So surprising a result, against such odds did seem to me like the work of a mightier power than man."

The battle of Plattsburgh was decisive as to any further hostilities in that quarter. A short armistice, arranged by the generals of the opposite

forces, were followed by the ratification of peace. But the troops were still kept at their post; and scenes as painful, if not so destructive of human life, as those just noticed, passed in the American camp. One of Mr. Miller's letters speaks in becoming terms of the scenes referred to. Other things are mentioned in the same letter, that will be omitted; but as a prominent trait in the character of the one who wrote the letter is here exhibited in its natural tenderness, and also to show what his feelings were concerning the future in view of the great liabilities to death, which now surrounded him in his military life, we insert the following extracts from the letter:

“PLATTSBURGH, Oct. 28, 1814.

7 o'clock evening.

“DEAR LUCY: Again have I resumed my pen, in hopes to beguile those lonesome hours, (which, although in camp, I assure you are not a few).

“You, perhaps, remember Spencer; he was a sergeant, and gained the esteem of all his fellows. He is no more. He died yesterday of a fever—as is supposed. I went to see him a few hours before his death; he was rational, and appeared to be warned of his approaching fate; he mentioned his friends in Poultney; he mentioned your

name; regretted that he could not see you once more; I had him decently interred; and if any person was a mourner, I was one.

“But a short time, and, like Spencer, I shall be no more. It is a solemn thought. Yet, could I be sure of one other life, there would be nothing terrific; but to go out like an extinguished taper, is insupportable—the thought is doleful. No; rather let me cling to that hope which warrants a never-ending existence; a future spring, where troubles shall cease, and tears find no conveyance; where never-ending spring shall flourish, and love, pure as the driven snow, rest in every breast.

“Dear Lucy, do write to me, and let me know how you pass your time.

“Good-evening. I am troubled.

“WM. MILLER.”

As Mr. Miller has expressed his horror of the infidel doctrine of annihilation in the above letter, it may be proper here to show that it was this repulsive feature of deism which constituted the greatest difficulty connected with it in his mind. This fact is thus stated, in one of his published works:

“In the fall of 1812, as I was returning to Poultney from the court at Rutland, in company with

Judge Stanley, I asked him his opinion respecting our condition in another state. He replied by comparing it to that of a tree, which flourishes for a time, and turns again to earth; and to that of a candle, which burns to nothing. I was then satisfied that deism was inseparably connected with, and did tend to, the denial of a future existence. And I thought to myself, that rather than embrace such a view, I should prefer the heaven and hell of the Scriptures, and take my chance respecting them. Still, I could not regard the Bible as inspired."

Extracts from another of his letters from the army is here presented to the reader, rather to exhibit the ingenuity of its writer in administering a rebuke for what he supposed to be an omission, on the part of his wife, to forward the usual epistle to Camp Plattsburgh. It will be seen, that an arrangement had been made for a weekly correspondence. The large bundle of letters written by him, in fulfilment of this arrangement, is still preserved; each letter is numbered, and the whole furnishes an interesting illustration of the punctuality and order he carried into all the departments of life. This letter expresses the tender interest he felt in those at home. And it undoubtedly presents a correct statement of his religious views at the time.

"CAMP PLATTSBURGH, Nov. 11th, 1814.

"DEAR LUCY: Have you departed this life? Or, are you so engaged that you could not devote one hour in a week to your humble servant?

"The following are the words you wrote me not long since, to wit,—‘If I am alive, I shall write to you weekly, and put a letter into the post-office every Monday morning;’ and ever since Wednesday noon, I have been dressed in mourning. Shall I ever see my Lucy again? She must be dead. What can I write if she is gone? I can only write to my children into whose hands I hope this letter will fall,—Dear children, you have lost your mother, and but a little while, and your father must follow; perhaps, before you receive this, he will be no more. Remember the lives of your parents were short, and you know not the hour you will be called for. Your first study ought to lead you to look up to the Supreme Being as the Author of all things. When you learn his attributes, or as much as man is to know, you will ever keep in mind that he sees every action of your life, knows every thought, and hears every word. If you follow this rule, you cannot go far astray.

"If my Lucy is no more, and I am doomed to lead a solitary life, you must calculate to live for yourselves. What pecuniary help I can afford you, I will; and I expect it will be but small. What

little worldly store I have left at home may be divided equally among you when you arrive to years of discretion. In the mean time, I hope, William, that you will set so good an example to your brothers and sisters, as that, if they follow it, shall insure them peace, love, and friendship here, and happiness in the world to come.

“WM. MILLER.

“If Lucy is no more, or if she has forgotten Wm. Miller, then this letter is directed to Wm. S. Miller, his oldest son.”

Mr. Miller remained at Plattsburgh as late as February of 1815. His connection with the scenes of military life were drawing to a close. Peace had already been ratified; and, shortly after the news of that event arrived, he received permission to take a last farewell of the actual service of a calling which was as uncongenial with the aspirations of his soul as any of the scenes of his former life had been.

A few reflections on this period of Mr. Miller's life, and the mention of an incident or two of some interest must close this chapter. Everybody is familiar with the fact that the army is a bad school of morality. [Intemperance, licentiousness, gambling, fighting, stealing, profanity, and Sabbath-breaking, are the common vices of army life.] It

was the constant practice of these vices by those around him, which sickened Mr. Miller of their society. And that he should escape entirely from the contamination, would be too much to expect. There were, however, some redeeming traits to the too generally dark moral picture of army life. There were a few men in the 30th regiment of infantry who were known as men of prayer, and undoubted piety. And an incident in their history, which Mr. Miller has often spoken of with great interest, should be mentioned. One of these praying men, if memory has not failed in the case, was Sergeant Willey. His tent was occasionally used for the purpose of holding a prayer-meeting. On one of these occasions, when Mr. Miller was "the officer of the day," he saw a light in this tent, and, wishing to know what was going on, as his duty required, he drew near, and heard the voice of prayer. He said nothing at the time; but, the next day, on recollecting it, he thought it was a good opportunity to try the sergeant's piety, and indulge his own relish for a joke, by calling Sergeant Willey to account for having his tent occupied by a gambling party the night before. When the sergeant appeared, Captain Miller affected great seriousness, and spoke in a tone bordering on severity, as follows: "You know, Sergeant Willey, that it is contrary to the army regulations to

have any gambling in the tents at night. And I was very sorry to see your tent lit up, for that purpose, last night. We cannot have any gambling at such times. You must put a stop to it at once. I hope I shall not have to speak to you again about it."

The poor sergeant stood thunderstruck, for a moment, to hear such an imputation cast on himself and his associates. And then, hardly daring to look up, he replied, with the most touching simplicity, and in a manner which showed that he was alike willing to suffer the scandal of entertaining gamblers, or to make a parade of his devotions, "We were not gambling, sir."

Capt. Miller was touched with his appearance. But, still affecting greater severity than at first, being determined to press him to a confession, he said to the sergeant, "Yes, you were gambling. And it won't do. What else could you have your tent lighted up for, all the evening, if you were not gambling?"

Sergeant Willey now felt himself under the necessity of being a little more explicit, and answered, in a manner deeply expressive of his grief and innocence, "We were praying, sir."

Capt. Miller, by this time, was almost in tears; and indicating, by a motion of his hand, that he was satisfied, and that the praying sergeant might

withdraw, he continued alone for some time, sensibly affected by the courage manifested by these Christians in that ungodly camp, by the becoming deportment of their representative under such a serious scandal, and by the doubtful course he had taken in reference to them.

There are but two particulars on which the writer has ever heard a hint that the subject of this memoir became in the least corrupted in his habits, during his connection with the army. On one of these particulars, he has written as follows :

“One day in May, 1816, I detected myself in the act of taking the name of God in vain—a habit I acquired in the service; and I was instantly convicted of its sinfulness.”

The other vice of his army life was that of gambling, particularly, if not exclusively, in the use of cards. To what extent he indulged the habit, cannot be stated; but, on returning home, at the close of the war, he abandoned the practice totally and forever. Facts might be presented to show that Mr. Miller's stern regard for the principles of personal virtue, and especially his abhorrence of the slightest violation of the laws of chastity, exposed him to the raillery of his less scrupulous, and even shameless, brother officers.

It is sufficient to say, what all who have any knowledge of the question will confirm, that his

personal integrity and official honor were such, throughout his connection with the army, as to command, in an almost unexampled degree, the respect and affection of all who were under him as an officer, and the hearty confidence and esteem of his official associates. For years after the war closed, it was a common thing for his brethren in arms to turn aside from the great route of travel, five or six miles, only to enjoy a short interview with one to whom they were so strongly attached; and some of the less provident, feeling sure that he would receive them with a sort of fatherly sympathy, which a poor, unfortunate soldier seldom finds in the world, were accustomed to tarry with him some days or weeks at a time.

One fact must be mentioned, which will speak more than volumes in behalf of his commanding integrity, as it shows the place he occupied in the respect and confidence of the soldiers. After the war, two members of his company, who lived as neighbors in the extreme northern part of Vermont, had some business difficulties, which grew to be so serious that they could hardly live together as neighbors on speaking terms, to say the least. This was a great affliction to themselves, as brother soldiers, to their families, and to the whole neighborhood. These men had often thought of their former captain, though they were much

older than he was, and wished the difficulties could be submitted to his examination and decision. But it was a long way to his residence, and the time and cost of the journey seemed too much to admit of such an arrangement. However, the matter became a source of so much trouble, that the proposition was made by one, and gladly accepted by the other, to visit Captain Miller; to submit the case to him, by telling each his own story, and to abide by his decision. The long journey was performed by these old soldiers separately, as duellists go to the place of single combat. They arrived at Captain Miller's nearly at the same time. Arrangements were made for a hearing. Each told his story. The decision was made known, after all the facts of the case had been duly considered. It was received in good faith by the parties. They took each other cordially by the hand, spent a little time with their captain, and returned to their homes in company, as friends and brothers.

Without claiming any special distinction for Mr. Miller on the score of what are styled brilliant achievements in the field of danger, the character of a great lover of peace belonged to him as a distinguishing personal trait. He delighted in peace, naturally; it is not known that he ever intentionally provoked a quarrel; and a consider-

able number of cases could be cited, in which he has been called to perform the office of a peace-maker, and in the duties of which he has been remarkably successful.

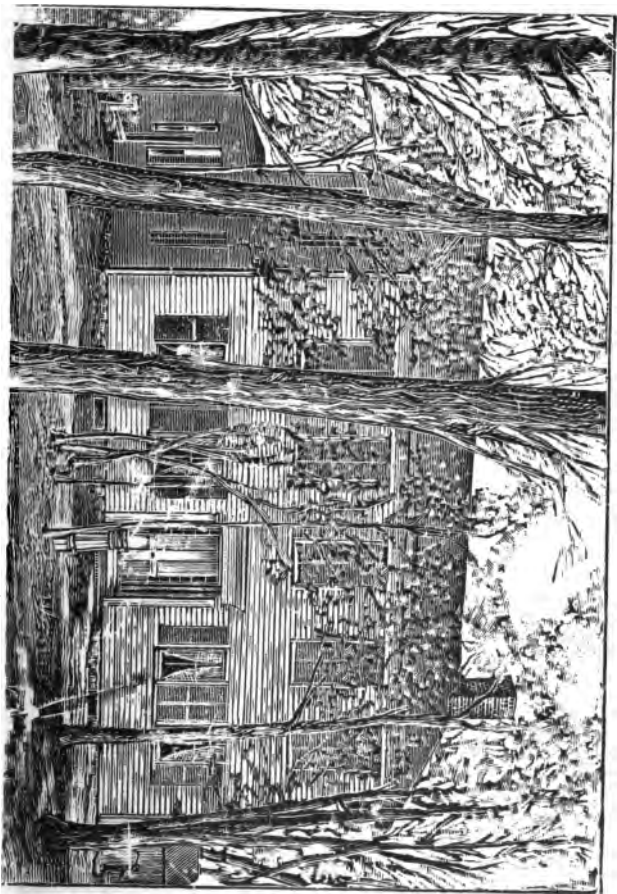
The close of Mr. Miller's military life was to be the commencement of a new era in his history. The circumstances which preceded that change, the means and instrumentalities employed in its accomplishment, and the practical results which immediately followed in the circle of his acquaintance, must be left to another chapter.

CHAPTER IV.

CONVERSION, AND STUDY OF THE BIBLE.

ON the retirement of Mr. Miller from the army, he removed his family from Poultney, Vt., to Low Hampton, N. Y., to begin there the occupation of farming. His father had died there, in the year 1812, leaving the homestead encumbered with a mortgage. That was cancelled by Mr. Miller, who permitted his mother to live there, with his brother Solomon, while he purchased for himself another farm, in the neighborhood, about half a mile to the west.

On this spot, in 1815, Mr. Miller erected a convenient farm-house, similar to those built throughout the interior of New England at that epoch. It was of wood, two stories high, with an ell projecting in the rear. Touching this subject Bro. Gibbs says: "It was with solemn thoughts that we visited the old home of William Miller a short time ago. His last son, (John,) had just died and his wife and daughter are the only ones that now remain



Homestead of William Miller.



in the old homestead. Eunice, the only child of John Miller, will come in possession of the homestead after her mother's death. It is so left that it will always be in the Miller family. The old chair of Elihu Miller, uncle of Wm. M., who was settled as pastor of the Baptist Church of Low Hampton, in 1812, which is over one hundred and fifty years old, is to be seen in the old home, and also William Miller's old desk and chair where he so often studied the prophetic word of God. In the parlor there are life size oil paintings of Wm. Miller and his wife. He is represented as standing in a church with his Bible in his hand, opened to the book of Daniel, addressing an audience; they were painted by Elder Bunday."

To the west of the house, a few rods distant, is a beautiful grove where, in later times, he often prayed and wept.

The following is from the pen of Bro. Gibbs in relation to this grove and also the "meeting-house" which is spoken of in this connection: "We walked through the grove, that hallowed spot at the west end of the house, where Mr. Miller often met his God in prayer. Next to the grove is the old chapel, built mostly at his own expense, where his voice was so often heard. Eld. Edwin Burnham said that God always touched him when he stood in that consecrated place."

This spot was selected by the political party to which Mr. Miller belonged, for the place of a public celebration of the national independence, on its anniversary, July 4th, 1816. Mr. Miller was selected as the marshal of the day; but, not fancying a party celebration, he used his influence so that all persons, irrespective of party, were invited to partake of the festivities. In those days of party excitement this was considered a wonderful stretch of charity.

Mr. Miller's grandfather Phelps was in the practice of preaching at the house of Mr. M.'s father, when he made his occasional visits. There was no church at the time in that section of the town. Through his labors Mr. Miller's mother was converted; and a little church was there organized, as a branch of the Baptist Church in Orwell, Vt.

In 1812, Elisha Miller, an uncle of the subject of this memoir, was settled over the church in Low Hampton, and a small meeting-house was afterwards erected. On Mr. Miller's removal to Low Hampton, he became a constant attendant, except in the absence of the preacher, at that place of worship, and contributed liberally to its support. His relation to the pastor, and the proximity of his house, caused it to become the headquarters of the denomination on extra as well as on ordinary occasions. There the preachers from a distance

found food and shelter ; and, though fond of bantering them on their faith, and making their opinions a subject of mirth with his infidel friends, they always found a home beneath his roof.

In the absence of the pastor, public worship was conducted by the deacons, who, as a substitute for the sermon, read a printed discourse, usually from *Proudfoot's Practical Sermons*. Mr. Miller's mother noticed that, on such occasions, he was not in his seat, and she remonstrated with him. He excused his absence on the ground that he was not edified by the manner in which the deacons read ; and intimated that if *he* could do the reading, he should always be present. This being suggested to those grave officials, they were pleased with the idea ; and, after that, they selected the sermon as before, but Mr. Miller did the reading, although still entertaining deistical sentiments.

The time had now come when God, by his providence and grace, was about to interpose to enlist the patriotic soldier in another kind of warfare. Detecting himself in an irreverent use of the name of God ; as before related, he was convicted of its sinfulness, and retired to his beautiful grove, and there, in meditation on the works of nature and Providence, he endeavored to penetrate the mystery of the connection between the present and a future state of existence.

As a farmer, he had more leisure for reading; and he was at an age when the future of man's existence *will* demand a portion of his thoughts. He found that his former views gave him no assurance of happiness beyond the present life. Beyond the grave, all was dark and gloomy. To use his own words: "The heavens were as brass over my head, and the earth as iron under my feet. *Eternity—what was it? And death—why was it?* The more I reasoned, the further I was from demonstration. The more I thought, the more scattered were my conclusions. I tried to stop thinking, but my thoughts would not be controlled. I was truly wretched, but did not understand *the cause*. I mourned, but without hope."

He continued in this state of mind for some months, feeling that eternal consequences *might* hang on the nature and object of his belief.

The anniversary of the battle of Plattsburgh—September 11—was celebrated in all that region, for some years, with much enthusiasm. In 1816, arrangements had been made for its observance, by a ball, at Fairhaven. The stirring scenes of the late campaign being thus recalled, Captain Miller entered into the preparations for the expected festivities with all the ardor of the soldier. In the midst of these, it was announced that Dr. B. would preach on the evening previous to the ball. In

the general gathering to that meeting, Captain Miller and his help attended, more from curiosity than from any other actuating cause.

They left Captain Miller's house in high glee. The discourse was from Zech. ii. 4: "Run, speak to this young man." It was a word in season. On their return, Mrs. M., who remained at home, observed a wonderful change in their deportment. Their glee was gone, and all were deeply thoughtful, and not disposed to converse, in reply to her questions respecting the meeting, the ball, etc. They were entirely incapacitated for any part in the festive arrangements. Other managers of the ball were equally unfitted for it; and the result was that it was indefinitely postponed. The seriousness extended from family to family, and in the several neighborhoods in that vicinity meetings for prayer and praise took the place of mirth and the dance.

On the Lord's day following, it devolved on Captain Miller, as usual in the minister's absence, to read a discourse of the deacons' selection. They had chosen one on the "Importance of Parental Duties." Soon after commencing, he was overpowered by the inward struggle of emotion, with which the entire congregation deeply sympathized, and took his seat. His deistical principles seemed an almost insurmountable difficulty with him.

Soon after, "Suddenly," he says, "the character of a Saviour was vividly impressed upon my mind. It seemed that there might be a Being so good and compassionate as to himself atone for our transgressions, and thereby save us from suffering the penalty of sin. I immediately felt how lovely such a Being must be; and imagined that I could cast myself into the arms of, and trust in the mercy of, such a One. But the question arose, How can it be proved that such a Being does exist? Aside from the Bible, I found that I could get no evidence of the existence of such a Saviour, or even of a future state. I felt that to believe in such a Saviour without evidence would be visionary in the extreme. I saw that the Bible did bring to view just such a Saviour as I needed; and I was perplexed to find how an uninspired book should develop principles so perfectly adapted to the wants of a fallen world. I was constrained to admit that the Scriptures must be a revelation from God. They became my delight; and in Jesus I found a friend. The Saviour became to me the chiefest among ten thousand; and the Scriptures, which before were dark and contradictory, now became the lamp to my feet and light to my path. The Bible now became my chief study, and I can truly say, I searched it with great delight. I wondered why I had not seen its beauty and glory before,

and marvelled that I could have ever rejected it. I found everything revealed that my heart could desire, and a remedy for every disease of the soul. I lost all taste for other reading, and applied my heart to get wisdom from God."

Mr. Miller immediately erected the family altar; publicly professed his faith in that religion which had been food for his mirth, by connecting himself with the little church that he had despised; opened his house for meetings of prayer; and became an ornament and pillar in the church, and an aid to both pastor and people.

His pious relations had witnessed with pain his former irreligious opinions; how great were their rejoicings now. The church, favored with his liberality, and edified by his reading, but pained by his attacks on their faith, could now rejoice with the rejoicing. His infidel friends regarded his departure from them as the loss of a standard-bearer. And the new convert felt that henceforth, wherever he was, he must deport himself as a Christian, and perform his whole duty. His subsequent history must show how well this was done.

To the church, his devotion of himself to his Master's service was as welcome as his labors were efficient. The opposite party, especially the more gifted of them, regarded him as a powerful, and,

therefore, a desirable, antagonist. He knew the strength of both parties. That of the former he had often tested, when, in his attacks, though they might have been silenced, he had felt that he had a bad cause; and the weakness of the latter had been forcibly impressed on him in his fruitless efforts to assure himself that they were right. He knew all their weak points, and where their weapons could be turned against them. They were not disposed to yield the ground without a struggle, and began their attack on him by using the weapons and assailing the points which characterized his own former attacks on Christianity; and to this fact, under God, is probably owing his subsequent world-wide notoriety.

He had taunted his friends with entertaining "a blind faith" in the Bible, containing, as it did, many things which they confessed their inability to explain. He had enjoyed putting perplexing questions to clergymen and others,—triumphing in their unsatisfactory replies. These questions had not been forgotten; and his Christian friends, also, turned his former taunts upon himself.

Soon after his renunciation of deism, in conversing with a friend respecting the hope of a glorious eternity through the merits and intercessions of Christ, he was asked how he knew there was such a Saviour. He replied, "It is revealed in the Bi-

ble." "How do you know the Bible is true?" was the response, with a reiteration of his former arguments on the contradictions and mysticisms in which he had claimed it was shrouded.

Mr. Miller felt such taunts in their full force. He was at first perplexed; but, on reflection, he considered that if the Bible is a revelation of God, it must be consistent with itself; all its parts must harmonize, must have been given for man's instruction, and consequently, must be adapted to his understanding. He, therefore, said, "Give me time, and I will harmonize all those apparent contradictions to my own satisfaction, or I will be a deist still."

He then devoted himself to the prayerful reading of the Word. He laid aside all commentaries, and used the marginal references and his *Concordance* as his only helps. He saw that he must distinguish between the Bible and all the peculiar and partisan interpretations of it. The Bible was older than them all, must be above them all; and he placed it there. He saw that it must correct all interpretations; and, in correcting them, its own pure light would shine without the mists in which traditional belief had involved it.

His manner of studying the Bible is thus described by himself: "I determined to lay aside all my prepossessions, to thoroughly compare scripture with scripture, and to pursue its study in a

regular and methodical manner. I commenced with Genesis, and read verse by verse, proceeding no faster than the meaning of the several passages should be so unfolded as to leave me free from embarrassment respecting any mysticisms or contradictions. Whenever I found anything obscure, my practice was to compare it with all collateral passages; and, by the help of Cruden, I examined all the texts of Scripture in which were found any of the prominent words contained in any obscure portion. Then, by letting every word have its proper bearing on the subject of the text, if my view of it harmonized with every collateral passage in the Bible, it ceased to be a difficulty. In this way I pursued the study of the Bible, in my first perusal of it, for about two years, and was fully satisfied that it is its own interpreter."

In this connection the following statement by Bro. Gibbs is of interest: "The Bible which William Miller purchased one year after his conversion is still to be seen at his old home. In which is written by his own hand, "Bought by William Miller, Sept. 23, 1817." He said that it was with great delight he searched it. For the more he searched it and compared scripture with scripture, the more he saw the prophetic light shining out on every page.

The following is from the Introduction to Mr.

Miller's *Lectures*: "There never was a book written that has a better connection and harmony than the Bible, and yet it has the appearance of a great store-house full of all the precious commodities heart could desire, thrown in promiscuously; therefore, the biblical student must select and bring together every part of the subject he wishes to investigate, from every part of the Bible; then let every word have its own Scripture meaning, every sentence its proper bearing, and have no contradiction, and your theory will and must of necessity be correct."

"I found that by comparison of Scripture with history, all the prophecies, as far as they had been fulfilled, had been fulfilled literally; that all the various figures, metaphors, parables, similitudes, etc., of the Bible, were either explained in their immediate connection, or the terms in which they were expressed were defined in other portions of the word; and, when thus explained, are to be literally understood in accordance with such explanation. I was thus satisfied that the Bible is a system of revealed truths, so clearly and simply given that the 'wayfaring man, though a fool, need not err therein.'"

In thus continuing the study, he adopted the following

RULES OF INTERPRETATION.

In studying the Bible, I have found the following rules to be of great service to myself, and now give them to the public by special request. Every rule should be well studied, in connection with the Scripture references, if the Bible student would be at all benefited by them.

RULES.

I. Every word must have its proper bearing on the subject presented in the Bible.

Proof: Matt. v. 18.

II. All scripture is necessary, and may be understood by a diligent application and study.

Proofs: 2 Tim. iii. 15-17.

III. Nothing revealed in the Scripture can or will be hid from those who ask in faith, not wavering.

Proofs: Deut. xxix. 29. Matt. x. 26, 27. 1 Cor. ii. 10. Phil. iii. 15. Isa. xlv. 11. Matt. xxi. 22. John xiv. 13, 14; xv. 7. James i. 5, 6. 1 John v. 13-15.

IV. To understand doctrine, bring all the scriptures together on the subject you wish to know; then let every word have its proper influence, and if you can form your theory without a contradiction, you cannot be in error.

Proofs: Isa. xxviii. 7-29; xxxv. 8. Prov. xix. 27. Luke xxiv. 27, 44, 45. Rom. xvi. 26. James v. 19. 2 Pet i. 19, 20.

V. Scripture must be its own expositor, since it is a rule of itself. If I depend on a teacher to expound it to me, and he should guess at its meaning, or desire to have it so on account of his sectarian creed, or to be thought wise, then his *guessing, desire, creed or wisdom* is my rule, not the Bible.

Proofs: Psa. xix. 7-11; cxix. 97-105. Matt. xxiii. 8-10
1 Cor. ii. 12-16. Ezek. xxxiv. 18, 19. Luke xi. 52. Mal.
ii. 7, 8.

VI. God has revealed things to come, by visions, in figures and parables, and in this way the same things are oftentime revealed again and again, by different visions, or in different figures and parables. If you wish to understand them, you must combine them all in one.

Proofs: Psa. lxxxix. 19. Hos. xii. 10. Hab. ii. 2. Acts
ii. 17. 1 Cor. x. 6. Heb. ix. 9, 24. Psa. lxxviii. 2. Matt.
xiii. 13, 34. Gen. xli. 1-32. Dan. ii., vii. and viii. Acts
x. 9-16.

VII. Visions are always mentioned as such.

Proof: 2 Cor. xii. 1.

VIII. Figures always have a figurative meaning, and are used much in prophecy, to represent future things, times and events; such as *mountains*, meaning *governments*; *beasts*, meaning *kingdoms*.

Proofs: Dan. ii. 35, 44; vii. 8, 17.

Lamp, meaning *Word of God*.

Proofs: Rev. xvii. 1, 15.

Waters, meaning *people*.

Proof: Psa. cxix. 105.

Day, meaning *year*.

Proof: Ezek. iv. 5, 6.

IX. Parables are used as comparisons to illustrate subjects, and must be explained in the same way as figures by the subject and Bible. Mark iv. 13. (See explanation of the ten virgins, *Miller's Lectures*, No. 16.)

X. Figures sometimes have two or more different significations, as day is used in a figurative sense to represent three different periods of time.

1, Indefinite.

Proof: Eccl. vii, 14.

2, Definite, a day for a year.

Proof: Ezek. iv. 6.

3, A day for a thousand years. If you put on the right construction it will harmonize with the Bible and make good sense, otherwise it will not.

Proof: 2 Pet. iii. 8.

XI. How to know when a word is used figuratively. If it makes good sense as it stands, and does no violence to the simple laws of nature, then it must be understood literally, if not, figuratively.

Proofs: Rev. xii. 1, 2; xvii. 3-7.

XII. To learn the true meaning of figures, trace your figurative word through your Bible, and

where you find it explained, put it on your figure, and if it makes good sense you need look no further; if not, look again.

XIII. To know whether we have a true historical event for the fulfillment of a prophecy. If you find every word of the prophecy after the figures are understood, is literally fulfilled, then you may know that your history is the true event. But if one word lacks a fulfillment, then you must look for another event or wait its future development. For God takes care that history and prophecy doth agree, so that the true believing children of God may never be ashamed.

Proofs: Psa. xxii. 5. Isa. xlv. 17-19. 1 Pet. ii. 6. Rev. xvii. 17. Acts iii. 18.

XIV. The most important rule of all is, that you must have *faith*. It must be faith that requires a sacrifice, and, if tried, would give up the dearest object on earth, the world and its desires,—character, living, occupation, friends, home, comforts and worldly honors. If any of these should hinder our believing any part of God's word, it would show our faith to be vain.

“While thus studying the Scriptures,”—continuing the words of his own narrative,—“I became satisfied, if the prophecies which have been fulfilled in the past are any criterion by which to judge of the manner of the fulfillment of those which are

future, that the popular views of the spiritual reign of Christ—a temporal millennium before the end of the world, and the Jews' return—are not sustained by the word of God; for I found that all the Scriptures on which those favorite theories are based are as clearly expressed as are those that were *literally* fulfilled at the first advent, or at any other period in the past. I found it plainly taught in the Scriptures that Jesus Christ will again descend to this earth, coming in the clouds of heaven, in all the glory of his Father; that, at his coming, the kingdom and dominion under the whole heaven will be given to the saints of the most High, who will possess it for ever, even for ever and ever; that is, the old world perished by the deluge, so the earth, that now is, is reserved unto fire, to be melted with fervent heat at Christ's coming: after which, according to the promise, it is to become the new earth, wherein the righteous will for ever dwell; that at his coming, the bodies of all the righteous dead will be raised, and all the righteous living be changed from a corruptible to an incorruptible, from a mortal to an immortal state; that they will all be caught up together to meet the Lord in the air, and will reign with him for ever in the regenerated earth; and that as the new earth, wherein dwelleth righteousness, is located by Peter after the conflagration,

and is declared by him to be the same for which we look, according to the promise of Isa. lxx. 17, and is the same that John saw in vision after the passing away of the former heavens and earth; it must necessarily follow that the various portions of Scripture that refer to the millennial state must have their fulfillment after the resurrection of all the saints that sleep in Jesus. I also found that the promises respecting Israel's restoration are applied by the apostle to all who are Christ's,—the putting on of Christ constituting them Abraham's seed, and heirs according to the promise.

"I was then satisfied, as I saw conclusive evidence to prove the advent personal and pre-millennial, that all the events for which the church look to be fulfilled [in the millennium] before the advent must be subsequent to it; and that, unless there were other unfulfilled prophecies, the advent of the Lord, instead of being looked for only in the distant future, might be a continually-expected event. And finding all the signs of the times, and the present condition of the world, to compare harmoniously with the prophetic descriptions of the last days, I was compelled to believe that this world had about reached the limits of the period allotted for its continuance. As I regarded the evidence, I could arrive at no other conclusion."

When Mr. Miller began the study of the Bible,

he tells us it was with no expectation of finding therein the time of the Saviour's coming. In this connection the following extracts from his Preface to his *Lectures* is of value: "In studying these prophecies, I have endeavored to divest myself of all prepossessed opinions, not warranted by the word of God, and to weigh well all the objections that might be raised from the Scriptures; and after fourteen years' study of the prophecies and other parts of the Bible, I have come to the following conclusions, and do now commit myself into the hands of God as my Judge, in giving publicity to the sentiments herein contained, conscientiously desiring that this little book may be the means to incite others to study the Scriptures, and to see whether these things be so, and that some minds may be led to believe in the word of God, and find an interest in the offering and sacrifice of the Lamb of God, that their sins might be forgiven them through the blood of the atonement, 'when the times of refreshing shall come from the presence of the Lord;' and from the glory of his power, when he comes to be admired in all them that believe in that day.

"His first coming was literally according to the prophecies. And so we may safely infer will be his second appearance, according to the Scriptures. At his advent, his forerunner was spoken of—'one

crying in the wilderness ;' the manner of his birth — 'a child born of a virgin ;' the place where — 'Bethlehem of Judea ;' the time of his death — 'when seventy weeks should be fulfilled ;' for what he should suffer — 'to make an end of sins, to make reconciliation for iniquity, and to bring in everlasting righteousness, to seal up the vision and prophecy, and to anoint the most Holy.' The *star* that appeared, the *stripes* he received, the *miracles* he performed, the *tauntings* of his foes — all were literally fulfilled. Then, why not suppose that all the prophecies concerning his second coming will be as literally accomplished as the former?

"Another kind of evidence that vitally affected my mind was the chronology of the Scriptures. I found, on pursuing the study of the Bible, various chronological periods extending, according to my understanding of them, to the coming of the Saviour. I found that predicted events, which had been fulfilled in the past, often occurred within a *given time*. The one hundred and twenty years to the flood, Gen. vi. 3 ; the seven days that were to precede it, with forty days of predicted rain, Gen. vii. 4 ; the four hundred years of the sojourn of Abraham's seed, Gen. xv. 13 ; the three days of the butler's and baker's dreams, Gen. xl. 12-20 ; the seven years of Pharaoh's, Gen. xli. 28-54 ; the forty years in the wilderness, Num. xiv. 34 ; the

three and a half years of famine, 1 Kings xvii. 1 ; the sixty-five years to the breaking of Ephraim, Isa. vii. 8 ; the seventy years' captivity, Jer. xxv. 11 ; Nebuchadnezzar's seven times, Dan. iv. 13-16 ; and the seven weeks, threescore and two weeks, and the one week, making seventy weeks, determined upon the Jews, Dan. ix. 24-27 ; the events limited by these times were all once only a matter of prophecy, and were fulfilled in accordance with the predictions.

"When, therefore, I found the 2300 prophetic days, which were to mark the length of the vision from the Persian to the end of the fourth kingdom, the seven times' continuance of the dispersion of God's people, and the 1335 prophetic days to the standing of Daniel in his lot, all evidently extending to the advent, with other prophetic periods, I could but regard them as 'the times before appointed,' which God had revealed 'unto his servants the prophets.'

"I, therefore, felt that, in endeavoring to comprehend what God had in his mercy seen fit to reveal to us, I had no right to pass over the prophetic periods. I saw that, as the events predicted to be fulfilled in prophetic days had been extended over about as many literal years ; as God, in Num. xiv. 34, and Ezek. iv. 4-6, had appointed each day for a year ; as the seventy weeks to the Mes-

siah were fulfilled in 490 years, and the 1260 prophetic days of the Papal supremacy in 1260 years; and as these prophetic days extending to the advent were given in connection with symbolic prophecy, I could only regard the time as symbolical, and as standing each day for a year, in accordance with the opinions of all the standard Protestant commentators. If, then, we could obtain any clue to the time of their commencement, I conceived we should be guided to the probable time of their termination; and, as God would not bestow upon us any useless revelation, I regarded them as conducting us to the time when we might confidently look for the coming of the Chiefest of ten thousand, One altogether lovely.

“From a further study of the Scriptures, I concluded that the seven times of Gentile supremacy must commence when the Jews ceased to be an independant nation, at the captivity of Manasseh, which the best chronologers assigned to B. C. 677; that the 2300 days commenced with the seventy weeks, which the best chronologers dated from B. C. 457; and that the 1335 days, commencing with the taking away of the daily, and the setting up of the abomination that maketh desolate, Dan. 12: 11, were to be dated from the setting up of the Papal supremacy, after taking away of Pagan abominations, and which, according to the best

historians I could consult, should be dated from about A. D. 508. Reckoning all these prophetic periods from the several dates assigned by the best chronologers for the events from which they should eventually be reckoned, they would all terminate together, about A. D. 1843. I was thus brought, in 1818, at the close of my two years' study of the Scriptures, to the solemn conclusion, that in about twenty-five years from that time all the affairs of our present state would be wound up.

"I need not speak of the joy that filled my heart in view of the delightful prospect, nor of the ardent longings of my soul for a participation in the joys of the redeemed. The Bible was now to me a new book. It was indeed a feast of reason; all that was dark, mystical or obscure, to me, in its teachings, had been dissipated from my mind before the clear light that now dawned from its sacred pages; and O, how bright and glorious the truth appeared! All the contradictions and inconsistencies I had before found in the Word were gone; and, although there were many portions of which I was not satisfied I had a full understanding, yet so much light had emanated from it to the illumination of my before darkened mind, that I felt a delight in studying the Scriptures which I had not before supposed could be derived from its teachings. I commenced

their study with no expectation of finding the time of the Saviour's coming, and I could at first hardly believe the result to which I had arrived; but the evidence struck me with such force that I could not resist my convictions. I became nearly settled in my conclusions, and began to wait, and watch, and pray for my Saviour's coming."

The above are the conclusions to which he arrived on the general subject of prophecy; but his views on other scriptural topics may not be uninteresting in this connection. His general theological opinions may be inferred from his connecting himself with a Calvinistic Baptist Church, as the one most congenial to his faith. But he has left, among his papers, an unfinished compendium of his belief, which bears date, and is appended to the annexed certificate, as follows:

"LOW HAMPTON, Sept. 5, 1822.

"I hereby acknowledge that I have long believed it my duty . . . to leave, for the inspection of my brethren, friends and children, a brief statement of my faith (and which ought to be my practice); and I pray God to forgive me where I go astray. I made it a subject of prayer and meditation, and, therefore, leave the following as my faith—reserving the privilege of correction:

(Signed,) "WM. MILLER."

“ARTICLE I. I believe the Bible is given by God to man, as a rule for our practice, and a guide to our faith,—that it is a revelation of God to man.

“ART. II. I believe in one living and true God, and that there are three persons in the Godhead—as there is in man, the body, soul and spirit. And if any one will tell me how these exist, I will tell him how the three persons of the Triune God are connected.

“ART. III. I believe that God, by his Son, created man in the image of the Triune God, with a body, soul and spirit; and that he was created a moral agent, capable of living, of obeying, or transgressing the laws of his Maker.

“ART. IV. I believe that man, being tempted by the enemy of all good, did transgress and became polluted; from which act, sin entered into the world, and all mankind became naturally sinners, thrust out from the presence of God, and exposed to his just wrath forever.

“ART. V. I believe that God, knowing from eternity the use that man would make of his [free] agency, did, in his council of eternity, ordain that his Son should die; and that through his death salvation should be given to fallen man, through such means as God should appoint.

“ART. VI. I believe that, through the agency

of the Holy Spirit, sinners are made the recipients of mercy, in conformity to the divine plan, founded on the wisdom and knowledge of God; the fruits of which are manifested in the recipient by works of repentance and faith; and without which no man, coming to years of discretion and able to choose between good and evil, can have an interest in the blood and righteousness of Christ.

“ART. VII. I believe that Jesus Christ is an offering of God to sinners for their redemption from sin, and that those who believe in his name may take him by faith, go to God, and find mercy; and that such will in no wise be rejected.

“ART. VIII. I believe that Jesus Christ was the sacrifice for sin which justice demanded; and that all those who confess their sins on the head of this victim, may expect forgiveness of sin through the blood of the atonement, which is in Jesus Christ, the great High Priest in the Holy of Holies.

“ART. IX. I believe the atonement to be made by the intercession of Jesus Christ, and the sprinkling of his blood in the Holy of Holies, and upon the mercy-seat and people; by which means the offended is reconciled to the offender, the offender is brought into subjection to the will of God; and the effect is, forgiveness of sin, union to the divine person, and to the household of faith.

“ART. X. I believe all those for whom Christ

intercedes, who are united to God by a living faith, and have received the forgiveness of sin through the sprinkling of the blood of Christ, can never perish ; but are kept by the mighty power of God through faith unto salvation.

“ART. XI. I believe that all the promises of God are and will be accomplished in Christ Jesus ; and that none of the human family are or can be entitled to the promises of grace, but those who are born of the Spirit in Christ Jesus, any more than the antediluvians could have been saved from the deluge without entering the ark.

“ART. XII. I believe that Jesus Christ will eventually take away the sin of the world, and cleanse the earth from all pollution, so that this earth will become the abode of the saints forever, by means which he has appointed ; all believers being regenerated, sanctified, justified and glorified.

“ART. XIII. I believe that all final impenitents will be destroyed from the earth, and sent away into a place prepared for the devil and his angels.

“ART. XIV. I believe Jesus Christ will come again in his glory and person to our earth, where he will accomplish his divine purposes in the saving of his people, destroying the wicked from the earth, and taking away the sin of the world.

"ART. XV. I believe that the second coming of Jesus Christ is near, even at the door, even within twenty-one years—on or before 1843.

"ART. XVI. I believe that before Christ comes in his glory, all sectarian principles will be shaken, and the votaries of the several sects scattered to the four winds; and that none will be able to stand but those who are built on the word of God.

"ART. XVII. I believe in the resurrection, both of the just and of the unjust,—the just, or believers, at Christ's second coming, and the unjust one thousand years afterwards—when the judgment of each will take place in their order, at their several resurrections; when the just will receive everlasting life, and the unjust eternal condemnation.

"ART. XVIII. I believe in the doctrine of election, founded on the will, purpose and foreknowledge of God; and that all the elect will be saved in the kingdom of God, through the sanctification of the Spirit and the belief of the truth.

"ART. XIX. I believe in the ordinance of baptism by immersion, as a representation of Christ's burial and resurrection,—also of our death to sin and life to holiness.

"ART. XX. I believe in the ordinance of the Lord's supper to be" ——

The last article was left thus incomplete, and the series of articles was not extended, as it was evi-

dently designed to have been, so as to give an expression of his faith on subjects not included in the foregoing. It is not known that his views, as above expressed, ever underwent any change—excepting as his belief in the date of the second advent was afterwards shown, by the passing of the time, to be incorrect.

CHAPTER V.

INTERVAL BEFORE PREACHING.

FROM the time that Mr. Miller became established in his religious faith, till he commenced his public labors,—a period of twelve or fourteen years,—there were few prominent incidents in his life to distinguish him from other men. He was very exemplary in his life and conversation, endeavored at all times to perform the duties, whether public or private, which devolved on him, and whatever he did was done cheerfully, as for the glory of God. His principal enjoyment was derived from the study of the Bible. His state of mind at this time can be better given in his own language.

“With the solemn conviction,” writes Mr. Miller, “that such momentous events were predicted in the Scriptures, to be fulfilled in so short a space of time, the question came home to me with mighty power regarding my duty to the world, in view of the evidence that had affected my own mind. If the end was so near, it was important that the

world should know it. I supposed that it would call forth the opposition of the ungodly; but it never came into my mind that any Christian would oppose it. I supposed that all such would be so rejoiced, in view of the glorious prospect, that it would only be necessary to present it, for them to receive it.

“Various difficulties and objections would arise in my mind, from time to time; certain texts would occur to me, which seemed to weigh against my conclusions; and I would not present a view to others, while any difficulty appeared to militate against it. I therefore continued the study of the Bible, to see if I could sustain any of these objections.

“At times, when at work, a text would arise like this: ‘Of that day and hour knoweth no man,’ etc.; and how, then, could the Bible reveal the time of the advent? I would then immediately examine the context in which it was found, and I saw at once that, in the same connection, we are informed how we may know when it is nigh, even at the doors; consequently, that text could not teach that we could know nothing of the time of that event. Other texts, which are advanced in support of the doctrine of a temporal millennium, would arise; but, on examining their context, I invariably found that they were applicable only to the eternal state,

or were so illustrative of the spread of the gospel here, as to be entirely irrelevant to the position they were adduced to support.

“Thus all those passages that speak of the will of God being done on earth as in heaven, of the earth being full of the knowledge of the glory of God, etc., could not be applicable to a time when the man of sin was prevailing against the saints, or when the righteous and wicked were dwelling together, which is to be the case until the end of the world. Those which speak of the gospel being preached in all the world, teach that, as soon as it should be thus preached, the end was to come; so that it could not be delayed a thousand years from that time, nor long enough for the world’s conversion after the preaching of the gospel as a witness.

“In this way I was occupied for five years,—from 1818 to 1823,—in weighing the various objections which were being presented to my mind. During that time, more objections arose in my mind than have been advanced by my opponents since; and I know of no objection that has been since advanced which did not then occur to me.

“I was then fully settled in the conclusions which seven years previously had begun to bear with such impressive force upon my mind; and the duty of presenting the evidence of the nearness of the

advent to others—which I had managed to evade while I could find the shadow of an objection remaining against its truth—again came home to me with great force. I had, previously, only thrown out occasional hints of my views. I then began to speak more clearly my opinions to my neighbors, to ministers and others. To my astonishment, I found very few who listened with any interest. Occasionally one would see the force of the evidence; but the great majority passed it by as an idle tale. I was, therefore, disappointed in finding any who would declare this doctrine, as I felt it should be, for the comfort of saints, and as a warning to sinners.”

His correspondence during this period shows ardent longings for the salvation of his relatives and friends.

In a letter to a sister, dated June 25, 1825, after writing on various subjects of family interest, he says among other things:—

“DEAR BROTHER AND SISTER: All the news that we had to tell having been told above, I will now add a few lines and oh! may they be directed by Infinite Wisdom! What are your prospects for eternity? That we shall die is certain; and due preparation for a better world is wisdom; and we ought, as rational beings, to make ourselves

familiar with the road and acquainted with the inhabitants of said country.

"P. S. June 30th. I have this day been to Whitehall, to see the celebrated Marquis de Lafayette, that made such a conspicuous figure, half a century ago, in our Revolution. I had the pleasure of dining with him; and after dinner he took a passage for New York.

"Yours, etc., WM. MILLER."

That Mr. M. was one of the men prominent in his section of the country is shown by his mingling with them, as above, on the various public occasions.

Being naturally of a poetical temperament, it would not be strange if, occasionally, his dreams took shape from his waking thoughts. It is, however, due to Mr. Miller to say, that he had no peculiar faith in dreams.

On the evening of the 4th of November, 1826, he sat up to a late hour, conversing with some friends on a religious subject, and retired to rest about twelve o'clock. Soon after he fell asleep. His sleeping thoughts assumed so distinct and vivid a form, and made so deep an impression on his mind, that, two years subsequently (January 17, 1828), he committed to writing

HIS DREAM.

Only extracts are here given :

“I thought I was in a barren, uninhabited country, apparently between sundown and dark—neither night nor day. I thought it stormed, but not severely : and everything wore a gloomy aspect, yet I could not tell why. I seemed to be in danger, yet I knew of no danger. I thought I had two companions : one a Baptist minister, the other a Universalist. After traveling a northern course for some time, I inquired where we were. They said, ‘Near home.’ I thought they then took an eastward course, and came to a little spot of woods, consisting of small evergreen trees. They then let go their hold of me, and lay down under these trees. I told them that I would not stay there. I then started, and they followed. After travelling for some time, there came down two women from the north, until they came against us. I then inquired of them where we were. They made no answer, but turned about, and went back. I here left my companions, and followed these women. We had not gone far before we came to an old log-house that stood by the wayside, into which they entered, and I followed, where I found a small fire, and attempted to warm myself ; but while I was thus warming myself, seeing some suspicious

looks in the countenances of those present, I cast my eye around to see the cause, and beheld a great beast, like a bear, gnashing his teeth and growling at me. I started back at the sight, and soon got out of the house and ran with all my might towards the north. After climbing a steep hill until I was weary, I sat down, when a person came to me, and informed me if I would follow him he would lead me out of danger. I followed him, until we descended the hill, and came to a large, low, old house, where we went in, and saw a large number of people, of all ages and sexes. There appeared to be a man present, who went to each one of these, and whispered in their ears. All appeared solemn and silent. He came to me, and whispered in my ears, 'Love God and your neighbor,' and told me to remember it. Here I had peculiar feelings. I found I had broken these two great commands all my life. It seemed as though I had never loved God or my neighbor. My whole life looked like a catalogue of crime; and if ever I had any repentance, I had it there. (O, my God! why not grant me such repentance when awake?) I thought that then my guide gave me a staff, and told me I must travel.

"I went out of the house, and looking every way, to see which way I should go, I saw to the northward many roads branching off in different ways.

While I was considering, I saw many people, young and old, come out of the house, and run in these roads. I then saw that the roads were wide, and well trod. I then thought of the broad way mentioned in the Scriptures, and turned away, determining within myself not to go therein. I then looked to the south, and saw a few people come out of the house, and one by one take a south-east course, and follow each other in a direct line, until I lost sight of them. While I stood thinking of them, I heard a voice, as from above, saying, 'This is the way; walk ye in it.' I thought my road became more rugged, although the steps continued. My way was principally in the ascent until I came to a precipice. I could look down and see the steps below; but how to get down I could not tell. While standing here the voice again spake: 'Pride must be humbled.' I then had a view of my proud heart, and all my ways seemed as though they were full of that sin. I then put my staff down the precipice, and it became a guide-pole, so that I, by clasping both my hands round it, slipped down, and then went on until I came to a low piece of wet ground. Here I lost my tracks, and while I was looking to find my way, the voice I had heard before again spoke: 'The way is marked with blood.' I then felt surprised that I had not remembered it. I then looked

around to find the blood, and, looking a little way before me, I saw a rail-fence, and, stepping up to it, found a streak of blood from the top to the bottom, about two inches wide. I clasped it in my hands, and cried, 'This is the blood of my Saviour!' I now had a view of the blood of Christ, its effects, and the great love wherewith he loved us. My mind, which all along had been more or less troubled, by fears and doubts, now became calm and serene, and, like Job, I could say, 'I know my Redeemer liveth.' My hard heart melted within me, and ran out with pure love to Christ.

"My feelings while viewing these things I cannot describe; but it now became light, and I saw the sun as if about three hours high in the morning. I then travelled on the same strait way to the south-east, as before, with this difference—only the streak of blood now marked my path. After traveling some time I came to a large house. I went in, and saw many people there. The house extended from west to east, through the centre of which was a long hall. I here found my former guide, who informed me that I must travel through this hall. He also gave me a little book,¹ and said

¹ Mr. Miller never regarded this dream as at all ominous; and yet, through life, it often recurred to his mind. On the occasion of his first visit to Boston, he was presented with a small Polyglot Bible, which strongly reminded him of the book given him in his dream, and like that he made it his pocket companion.

that that would direct me. I put the book into my pocket, and walked through. I kept right straight forward till I came to the east end of the room. Here I found two closed doors, and while I stood considering which door to enter, one of them opened and discovered to me a room filled with all the dainties man could wish to eat or drink; and some persons in the room invited me to enter. I was at a loss what to do; but, remembering the caution I had, I put my hand in my pocket to find my little book. I pulled out one, and found it was not the same, and so I threw it down, and pulled out two more, one after the other, and threw them down also.¹ I then pulled out the one that had been given me; and on opening it, I read Isa. xlviii: 17; 'Thus saith the Lord, thy Redeemer, the Holy One of Israel; I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go.' The other door then opened, and I saw a dark winding stairway. I remembered no more until I arrived at the top of the stairs, where I found myself, as I then thought, in an upper room. The room extended from east to west. On each hand was a

¹ When he first saw Dr. Dowling's work—*Miller Used up for a Shilling*—and other similar works, he was forcibly reminded of those spurious books which he threw away in his dream. He considered the little guide-book of more consequence than all these.

walk, on which I saw many walking. I was directed to walk with them, when I found that they were singing. The only words I could recollect were, 'Hallelujah to the Lamb!' The music was soft, and sweet. No silent one was there. I thought of the love they had for each other. I thought I felt its flame—its pure unadulterated love. I saw persons of all denominations of Christians, yet all distinctions were taken away. Here was a communion indeed. I felt myself free from every clog, and all my soul was swallowed up in this celestial throng. I then thought it was a dream—a slight and disagreeable feeling passed over my mind, to think I must return and experience again the woe of life. I shuddered at the thought, and then awoke."

By the following lines, written by Mr. Miller at the place of his birth, it appears that he visited the old homestead in Pittsfield, Mass., in 1827—the lines being dated Oct. 16th of that year. They are an Acrostic on his own name. He must have been at this time forty-five years old.

"Why was I here the light brought to behold?
Inconstant life here first her pulses told;
Life's blood here through my veins began to flow;
Lo! here began my pilgrimage below;
I here first lisped with infant's prattling tongue,
And here heard mother's 'hush-a-baby' song.
Murmuring, this pebbly brook taught me to play.

“Meandering stream, by thee I used to stray ;
In thee first saw the playful silvery fish ;
Learnt here t’express the infant’s simple wish,
Love, hope, and joy. I here my days began ;
Even here the broomstick rode, the circle ran ;
Rejoiced and prattled here to mimic man.”

In the winter of 1828, the church in Low Hampton, of which Mr. Miller was a member, was refreshed by an outpouring of the Holy Spirit. In a letter, dated March 12, written to Elder Hendryx, Mr. Miller says: “I never lived in a reformation so general, so solemn, and with so little noise. Surely, we have reason to rejoice and be glad. The Lord has remembered the low state of his people, and hath come down to deliver. Two of my children, William and Bellona, as I have a good degree of hope, are subjects of grace. Pray for us.”

In the same letter he makes mention of trials, as well as blessings. He says: “On Saturday, the first day of March, our meeting-house was consumed by fire. We should have almost despaired of ever building again, had not the Lord visited us by his grace, and likewise opened the hearts of our Christian friends from abroad. Four hundred dollars have been subscribed from the adjoining towns. There is now some prospect that we shall build. You know we are weak in numbers. We are really so in resources. I must bend my whole force to gain the above-mentioned object.”

Mr. Miller succeeded in the accomplishment of his wishes, assisting according to his ability and known liberality.

He continued to make the Bible his daily study, and became more and more convinced that he had a personal duty to perform respecting what he conceived the Bible to teach of the nearness of the Advent. These impressions he thus describes:

“When I was about my business, it was continually ringing in my ears, ‘Go and tell the world of their danger.’ This text was constantly occurring to me: ‘When I say unto the wicked, ‘O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thy hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not return from his way, he shall die in his iniquity; but thou hast delivered thy soul.’ (Ezek. xxxiii: 8, 9.) I did all I could to avoid the conviction that anything was required of me; and I thought that by freely speaking of it to all, I should perform my duty, and that God would raise up the necessary instrumentality for the accomplishment of the work. I prayed that some minister might see the truth, and devote himself to its promulgation; but still it was impressed upon me, ‘Go and tell it to the world: their blood will I require at

thy hand.' The more I presented it in conversation, the more dissatisfied I felt with myself for withholding it from the public. I tried to excuse myself to the Lord for not going out and proclaiming it to the world. But I could get no relief."

In this way he struggled on for nine years longer, pursuing the study of the Bible, doing all he could to present the nearness of Christ's coming to those whom circumstances threw in his way; but resisting his impressions of duty to go out as a public teacher. He was then fifty years old, and it seemed impossible for him to surmount the obstacles which lay in his path, successfully to present it in a public manner.

His freedom to converse on the subject, and the ability with which he was able to defend his own views, and oppose those differing from him, had given him no little celebrity in his denomination in all that region; and some were rather shy in approaching him. Elder T. Hendryx, a Baptist clergyman, who kindly furnished the biographer with many original letters from Mr. Miller, thus speaks of his first acquaintance with him:

"My first acquaintance with Brother Miller was in the summer of 1831. I had been requested to visit the Baptist Church in Hampton, and concluded to go. When about to start, I was informed by a brother in the church of which I was a member, in

Salem, N. Y., that there was a brother in the Hampton Church, possessing considerable influence, who had many curious notions on doctrinal points, and on the prophecies,—particularly on the latter; and also (to use the brother's language) that he was 'hard' on ministers who differed with him.' Having recently commenced preaching, without much confidence in my own ability, and not having made any engagement to the church, I at first almost concluded not to go. On further reflection I decided to go. I arrived at Brother Miller's on the 6th of July, 1831. You may well suppose that my situation was not very enviable. I moved tremblingly and with the utmost caution. Several other ministering brethren visited at Bro. M.'s during my stay there, and I found that I was not altogether alone in those feelings. But how perfectly groundless those fears. Instead of pouncing upon my errors like the tiger, no brother ever dealt with me more tenderly, or exhibited a better spirit in presenting his views.

"After being with Bro. M. some time he asked me my views on the millennium. Having thrown off all reserve, I readily gave them. I had embraced the old view—the world's conversion, and answered him accordingly. His reply was: 'Well, Bro. H., prove it. You know I want Bible for all that I receive.' 'Well,' said I; and, taking my

Bible, I turned to the 20th of Rev., and was about to read, when I thought I would examine it again, and with very close attention. I was in a deep study. Bro. M. was waiting and watching me closely. He began to smile. 'Why don't you read, Bro. H?' said he. I was astonished for I could not make it out. At last I said: 'I go home next Monday. I will draw the passages off, and hand them to you when I return.' I took some four days for it, and gave him a long list of passages. He read them and said: 'Bro. H., what has become of your old theory? This is mine.' 'Well,' said I, 'it is mine, too.' In my examination, *my* 'theory' had been overturned, and I came out where I now stand.

"One thing I observed in Bro. M.'s character: If he ever dealt harshly with a brother for holding an error, it was because he saw, or thought he saw, a spirit of self-importance in him."

As Mr. Miller's opinions respecting the nearness and nature of the millennium became known, they naturally elicited a good deal of comment among his friends and neighbors, and also among those at a distance. Some of their remarks, not the most complimentary to his sanity, would occasionally be repeated to him.

Having heard that a physician in his neighborhood had said, "Esquire Miller," as he was famil-

ially called, "was a fine man and a good neighbor, but was a monomaniac on the subject of the advent," Mr. M., was humorously inclined to let him prescribe for his case.

One of his children being sick one day, he sent for the doctor, who, after prescribing for the child, noticed that Mr. Miller was very mute in one corner. and asked what ailed him.

"Well, I hardly know, doctor. I want you to see what does, and prescribe for me."

The doctor felt of his pulse, etc., and could not decide respecting his malady; and inquired what he supposed was his complaint.

"Well," said Mr. Miller, "I don't know but I am a monomaniac; and I want you to examine me, and see if I am; and, if so, cure me. Can you tell when a man is a monomaniac?"

The doctor blushed, and said he thought he could.

Mr. Miller wished to know how.

"Why," said the doctor, "a monomaniac is rational on all subjects but one; and, when you touch that particular subject, he will become raving."

"Well," says Mr. Miller, "I insist upon it that you see whether I am in reality a monomaniac; and if I am, you shall prescribe for and cure me. You shall, therefore, sit down with me two hours,

while I present the subject of the advent to you, and, if I am a monomaniac, by that time you will discover it."

The doctor was somewhat disconcerted; but Mr. Miller insisted, and told him, as it was to present the state of his mind, he might charge for his time as in regular practice.

The doctor finally consented, and, at Mr. Miller's request, opened the Bible and read from the 8th of Daniel. As he read along, Mr. Miller inquired what the ram denoted, with the other symbols presented. The doctor had read Newton, and applied them to Persia, Greece, and Rome, as Mr. Miller did.

Mr. Miller then inquired how long the vision of those empires was to be.

"2,300 days."

"What!" said Mr. Miller, "could those great empires cover only 2300 literal days?"

"Why," said the doctor, "those days are years, according to all commentators; and those kingdoms are to continue 2300 years."

Mr. M. then asked him to turn to the 2nd of Daniel, and to the 7th; all of which he explained the same as Mr. Miller. He was then asked if he knew when the 2300 days would end. He did not know, as he could not tell when they commenced.

Mr. Miller told him to read the 9th of Daniel.

He read down till he came to the 21st verse, when Daniel saw "the man Gabriel," whom he had "seen in the vision."

"In what vision?" Mr. Miller inquired.

"Why," said the doctor, "in the vision of the 8th of Daniel."

"Wherefore, understand the matter and consider the vision.' He had now come, then, to make him understand that vision, had he?"

"Yes," said the doctor.

"Well, seventy weeks are determined; what are these seventy weeks a part of?"

"Of the 2300 days."

"Then do they begin with the 2300 days?"

"Yes," said the doctor.

"When did they end?"

"In A. D. 33."

"Then how far would 2300 extend after 33?"

The doctor subtracted 490 from 2300, and replied, 1810. "Why," said he, "that is past."

"But," said Mr. Miller, "there were 1810 from 33; in what year would that come?"

The doctor saw at once that the 33 should be added, and set down 33 and 1810, and, adding them, replied, 1843.

At this unexpected result the doctor settled back in his chair and colored; but immediately took his hat and left the house in a rage.

The next day he again called on Mr. Miller, and looked as though he had been in the greatest mental agony.

"Why, Mr. Miller," said he, "I am going to hell. I have not slept a wink since I was here yesterday. I have looked at the question in every light, and the vision must terminate about A. D. 1843; and I am unprepared, and must go to hell."

Mr. Miller calmed him, and pointed him to the ark of safety; and in about a week, calling each day on Mr. M., he found peace to his soul, and went on his way rejoicing, as *great a monomaniac* as Mr. Miller.

CHAPTER VI.

ENTRANCE UPON PUBLIC LABORS.

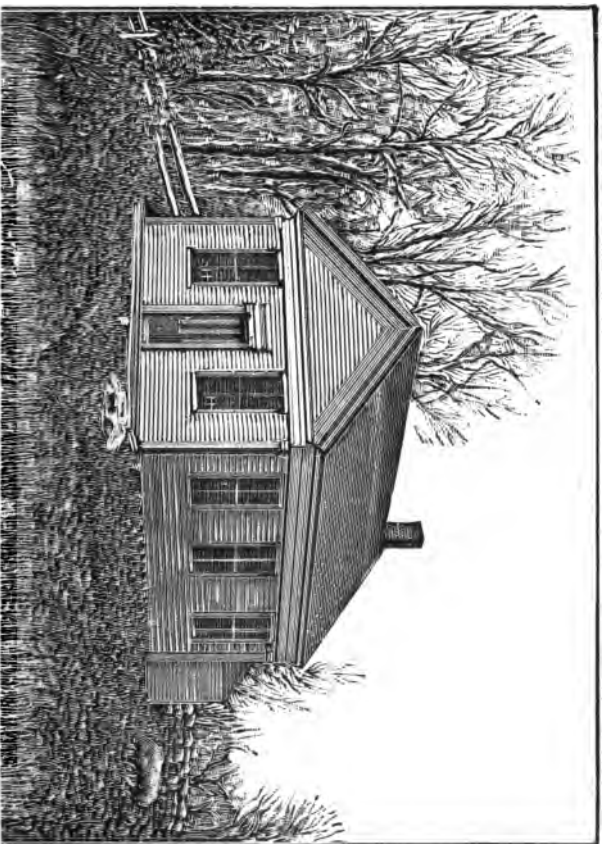
THE public labors of Mr. Miller, according to the best evidence to be obtained, date from the autumn of 1831. He had continued to be much distressed respecting his duty to "go and tell it to the world," which was constantly impressed on his mind. One Saturday, after breakfast, he sat down at his desk, to examine some point, and, as he arose to go out to work, it came home to him with more force than ever, "Go and tell it to the world." He thus writes:

"The impression was so sudden, and came with such force, that I settled down into my chair, saying, 'I can't go, Lord.' 'Why not?' seemed to be the response; and then all my excuses came up—my want of ability, etc.; but my distress became so great, I entered into a solemn covenant with God, that, if he would open the way, I would go and perform my duty to the world. 'What do you mean by opening the way?' seemed to come

to me. 'Why,' said I, 'if I should have an invitation to speak publicly in any place, I will go and tell them what I find in the Bible about the Lord's coming.' Instantly all my burden was gone, and I rejoiced that I should not probably be thus called upon; for I had never had such an invitation.

"In about half an hour from this time, before I had left the room, a son of Mr. Guilford, of Dresden, about sixteen miles from my residence, came in, and said that his father had sent for me, and wished me to go home with him. Supposing that he wished to see me on business I asked him what he wanted. He replied, that there was to be no preaching in their church the next day, and his father wished to have him come and talk to the people on the subject of the Lord's coming. I was immediately angry with myself for having made the covenant I had; I rebelled at once against the Lord, and determined not to go. I left the boy, without giving him any answer, and retired in great distress to a grove near by."

In this connection the following from Bro. Gibbs is especially interesting: "We have the pleasure of giving the reader an account of what occurred in the grove, which was given to us from Mrs. Lucy Ann Bartholomew's own lips, who witnessed the whole scene. She says that she remembers it as plainly as if it were but yesterday, for it made a



The Chapel and Grove where Mr. Miller received the call to preach.

marked impression on her young mind. She was then only six years of age.

"Thus we have a living witness of that day, when Wm. Miller told the Lord that he would go and preach the gospel if he would send some one to ask him. There was such peace and joy came to him that he shouted aloud, which he never before was known to do. This frightened Lucy, so she ran into the house where her mother was and said: 'Father is up in the grove, and he has gone crazy.' But afterwards she learned the reason for his shouting."

"There I struggled with the Lord for about an hour, endeavoring to release myself from the covenant I had made with him; but I could get no relief. I finally submitted, and promised the Lord that, if he would sustain me, I would go, trusting in him to give me grace and ability to perform all he should require of me. I returned to the house, and found the boy still waiting. He remained till after dinner, and I returned with him to Dresden.

"The next day, which, as nearly as I can remember, was about the first Sabbath in August, 1831, I delivered my first public lecture on the Second Advent. The house was well filled with an attentive audience. As soon as I commenced speaking, all my diffidence and embarrassment were gone, and I felt impressed only with the greatness of the

subject, which, by the providence of God, I was enabled to present. At the close of the services on the Sabbath, I was requested to remain and lecture during the week, with which I complied. They flocked in from the neighboring towns; a revival commenced, and it was said that in thirteen families all but two persons were hopefully converted.

"On the Monday following I returned home, and found a letter from Elder Fuller, of Poultney, Vt., requesting me to go and lecture there on the same subject. They had not heard of my going to Dresden. I went to Poultney and lectured there with similar effect.

"From thence I went, by invitation, to Pawlet, and other towns in that vicinity. The churches of Congregationalists, Baptists and Methodists, were thrown open. In almost every place I visited, my labors resulted in the reclaiming of backsliders, and the conversion of sinners. The most pressing invitations from the ministry, and the leading members of the churches, poured in continually from that time, during the whole period of my public labors, and with more than one half of which I was unable to comply. Churches were thrown open everywhere, and I lectured, to crowded houses, through the western part of Vermont, the northern part of New York, and in Canada East; and powerful reformations were the results of my labors."

Soon after he began to lecture on the subject, Mr. Miller began to be importuned to write out and publish his views. In a letter to Elder Hendryx, dated January 25, 1832, he says:

"I have written a few Numbers on the coming of Christ and the final destruction of the beast, when his body shall be given to the burning flame. They may appear in the *Vermont Telegraph*; if not, in pamphlet form."

The articles referred to were sent as anonymous to the editor of the *Telegraph*, who declined their publication unless informed of the name of the writer. This being communicated to him, they appeared, in a series of sixteen articles, over the initials of W. M. The first article was published in the paper of May 15, 1832, and they caused much conversation and discussion.

Soon after this, he addressed another letter to Elder Hendryx, which is so quaintly written, contains so much of general interest, and is so illustrative of his habits of thought and modes of expression, that several extracts are here given:

"HAMPTON, March 26th, 1832.

"DEAR BRO. HENDRYX: I received your favor of the 19th inst. day before yesterday, and should have begun to answer it then, but, on coming home, I found Bro. D. at my house, a licentiate

from Hamilton, who came on purpose to learn these strange notions of 'crazy Miller's,' or at least to save Bro. Miller, if possible, from going down to the grave with such an error. He was a stranger to me; but, after he introduced himself, he went to work night and day, and he has just left me,—Monday, 3 o'clock, P. M. He has got his load, and, as he says, he never was so loaded before.

"You may say this is boasting. No, no, Bro. Hendryx, you know better. I only made him read Bible, and I held the *Concordance*. No praise to me; give God the glory. I have some one to labor with almost daily. I have been to Poultney, and some other places, to lecture on the coming of Christ; and in every instance, I have had large assemblies. There is increasing anxiety on the subject in this quarter; but they will see greater signs of these times soon, so that Christians will believe in his coming and kingdom. The harvest is about closing up, the wrath of God is about to be poured upon our world. Pestilence, sword, and famine, will succeed each other in swift succession, and the kingdoms of this world will soon be destroyed by the 'stone cut out of the mountain without hands.'

"You must prove all things by the Bible; you must talk Bible; you must pray Bible, and love

Bible; and do all in your power to make others love Bible, too. One great means to do good is to make your parishoners sensible that you are in earnest, and fully and solemnly believe what you preach. If you wish your people to feel, feel yourself. You can do more good by the fire-side, and in your conference circles, than in the pulpit. And the very reason why there is more good done in conference meetings, and protracted meetings, is simply this: the god of this world is shut out. They will say, He expects nothing for this; surely our salvation is his anxious desire.

"May 20th, 1832. It is now almost two months since I began this letter, and I ought to make some apology for my long neglect.

"I have just come from a prayer-meeting this morning, in our school-house, at sunrise. We are praying for the second coming of our dear Redeemer, when the 'sanctuary will be cleansed.'

"WM. MILLER."

The "Little Red Schoolhouse" stands to-day, a monument at Low Hampton, N. Y., where he and his neighbors used to meet at 5.00 A. M. to pray for the Holy Spirit and the coming of the Lord.

A letter, written about the same time with the above, to a sister of Mr. Miller's, whose husband was a Universalist, is particularly severe on those

sentiments. Beginning with subjects of mere family interest, he proceeds to those of a religious; and in speaking of the nearness of the advent he says among other things:

“I now tell you that I am more and more convinced of its truth. Some are afraid of it, and others will not believe; but among them all it makes a great deal of talk. Some say Esq. Miller is crazy; others, that he is a fool;—and neither of them are wide from the truth. But Bro. J. and sister A. will say, ‘We wish Bro. William would let that subject alone. We do not want to hear so much about Christ’s second coming, the end of the world, the judgment day, and the destruction of the wicked. He knows no more about it than the man in the moon.’ So say I. But the Bible tells us; and that will never fail.

“I want to know if J—— is a Universalist yet; and if so, whether he can tell me who are the partakers in the second death, and what the second death is? Be sure you are not deceived, Bro. J.; for the time is shortly coming that will try every man’s work, whether it be good or evil; and if you love the Lord Jesus, show your love by believing his word, and being reconciled to his word and will.

I really wish—if it is true that all men will be saved—that Paul had known it before he made that expression, that he might save ‘some,’ when

he might have said that he had the promise of God that 'all' would be saved. Paul must have been as crazy as Bro. William. O, how many long arguments it would have saved,—how many twisting of texts, and windings and turnings,—if Paul, Peter, John, Matthew, Mark, Luke, Jude, and even Christ, had not said anything about two classes of mankind in a future state, and nothing about punishment being everlasting. But the Universalist is wiser than all these, now-a-days; for they do not preach so now, do they, J——?

"March 27, 1832.

WM. MILLER."

Under date of "Hampton, Oct. 1, 1832," he wrote to Elder Hendryx:

"I want to see you more than ever, and when we have less company, so that we can sit down and have a good dish of BIBLE together. The light is continually breaking in; and I am more and more confirmed in those things of which I told you.

The church in Low Hampton being destitute of pastor, in a letter to the same, dated Nov. 17, 1832, Mr. Miller describes the kind of minister they wished for.

"We do not want one who thinks much of his own gifts, and is lifted up with pride; neither do we want a novice—I mean, a fool; one who knows nothing about the Gospel of Christ. We want one

who will stir up our minds, will visit, is good to learn, apt to teach, modest, unassuming, pious, devotional, and faithful to his calling. If his natural talents are brilliant, with those qualifications, they would not hurt him. If they are only moderate, they may do well enough for us. Some of our people want 'a quick gab.' But I should prefer a quick understanding."

In a letter to the same, dated Hampton, Feb. 8, 1833, he writes: "The Lord is scattering the seed. I can now reckon eight ministers¹ who preach this doctrine, more or less, besides yourself. Our people are about giving me a license to lecture. I hardly know what to do. I am too old, too wicked, and too proud. I want your advice. Be plain, and tell me the whole truth."

Shortly after, he published his views, in a pamphlet of sixty-four pages:

Soon after the publication of this pamphlet, he had occasion to visit the city of New York. As he was passing down the Hudson, in a steamboat, a company of men standing near him were conversing respecting the wonderful improvements of the day. One of them remarked, that it was impossible for things to progress, for thirty years to come, in the same ratio as they had done; "for,"

¹ The first minister who publicly adopted his views, was Elder Fuller, of Poultney, Vt.

said he, "man will attain to something more than human." Mr. Miller replied to him, that it reminded him of Dan. xii: 4—"Many shall run to and fro, and knowledge shall be increased." A pause ensuing, Mr. M. continued, and observed, that the improvements of the present day were just what we should expect at this time, in the fulfilment of Daniel's prophecy. He then commenced with the 11th chapter of Daniel, and, comparing the prophecy with the history, showed its fulfilment—all listening with close attention.

He then remarked, that he had not intended trespassing so long on their patience, and, leaving them, walked to the other end of the boat. The entire company followed, and wished to hear more on the subject. He then took up the 2d, 7th, 8th and 9th chapters of Daniel. His hearers wished to know if he had ever written on the subject. He told them that he had published the above pamphlet, and distributed among them what copies he had with him.

This was one of his first audiences, and some gentlemen of high standing listened to his remarks. He scattered most of his pamphlets gratuitously, sending them as a response to letters of inquiry respecting his views, and to places which he could not visit.

Under date of April 10, 1833, in writing to

Elder Hendryx, and speaking of the evil of resorting to excommunication from the church for slight causes, in view of a particular case, he says among other things: O, how much injury is done in church discipline! The hypocrite uses it as a tool to make others think he is very pious. The envious use it as a weapon to bring down those they imagine are getting above them. The bigot uses it to bring others to his faith; and the sectarian, to bring others to his creed, etc. But, my dear brother, how many difficulties do you think we have in our churches where the spirit of Christ is manifested through the whole trial, or where it began with Father, forgive them, for they know not what they do? In the same letter he thus expresses his regard for the word of God:

It tells us what we were, are, and shall be; begins with the beginning, carries us through the intermediate, and ends only with the end; it is past, present, and to come; it discovers the first great cause, the cause of all effects, and the effects of all causes; it speaks of life, death, and judgment, body, soul, and spirit, heaven, earth, and hell; it makes use of all nature as figures, to sum up the value of the gospel; and declares itself to be the WORD OF GOD. And your friend and brother believes it. WILLIAM MILLER.

"Hampton, April 10, 1833."

In the autumn of 1833, Mr. Miller received a license to preach, from the church of which he was a member, as follows:

"Let brotherly love continue: the Baptist Church of Christ, in Hampton and Whitehall, do certify that Brother William Miller is a member in regular standing in this church. Brother Miller has been improving his gifts with us in expounding the words of divine truth, in public, for some time past, to the approbation and edification of the church. We are satisfied that Brother Miller has a gift to improve in public; and are willing he should improve the same, wherever his lot may be cast among the Zion of God,—that the name of the Lord may be glorified, and his followers edified. Done in church meeting, Saturday, Sept. 14, 1833. By order of the church.

(Signed,) "BYRON S. HARLOW, *Clerk, pro tem.*"

In a letter to his sister, before referred to, written two days subsequent to the date of the above, and dated "Low Hampton, Sept. 16, 1833," he speaks of the above license as follows:—"My brethren have given me a license,—unworthy and old and disobedient as I am. Oh, to grace how great a debtor!"

He then proceeds with matters of mere family interests; and closes with the following exhortation

to his brother-in-law, respecting the doctrine of Universalism :

“Just as sure as the word of God is *true*, depend upon it, universal salvation is *not* true. Was this what David saw, when he saw the end of the wicked? Enter into the sanctuary of your own conscience, my brother, and you will find ‘No’ responded with appalling force. Enter into the sanctuary of God’s word, and, in every page, you will have to meet this little word ‘NO’ or declarations as plain. ‘Strive to enter in at the strait gate; for *many* shall strive to enter in, and shall *not* be able.’ Do the foolish virgins enter into the marriage supper? No! Is the unprofitable servant in light and glory? No! And are the goats enjoying the same communion with the sheep? No! No! No! All the plausible reasoning of all the Universalists under the whole canopy of heaven, cannot save *one soul*. ‘Except a man is born of the Spirit he cannot enter the kingdom of God.’”

During the fall of 1833, and the ensuing winter, Mr. Miller seems to have been constantly occupied in lecturing in Dresden and other towns in New York and Vermont.

In this connection the following from the pen of Bro. Gibbs is appropriate, as showing the lasting impression left upon the public mind by the Miller

movement and the announcement which was then made of the end of the world, with the coming of the day of judgment:

"The name of Wm. Miller is a household word throughout the world. And when any phenomena in the heavens or earth occur, the general inquiry seems to be: 'What do the Millerites or Second Adventists think of this.' When the yellow day came the 6th of Sept., 1881 (the cause of which has never been explained by scientists) we were asked by more than one if we thought that it was the last day or the end of the world."

Mr. Miller kept no journal, nor any record of the places he visited, till October, 1834. Beginning at a place called "The Forks," supposed to be "Moore's Forks" in Clinton county, N. Y., the names of places where, the dates when, and the texts from which he preached, are given in two small memorandum books.

After visiting several places, he returned home to Low Hampton, and soon after wrote to Elder Hendryx, in part as follows:

"NORTHAMPTON, Oct. 23, 1834.

"MY DEAR BROTHER HENDRYX:—Your favor of Sept. 17 came to hand while I was absent on a tour into Clinton county, of about six weeks. I gave thirty-six lectures on the Second Coming of

Christ, was at two covenant meetings, attended two protracted meetings in said time, saw a number of new-born babes in Christ; and now, being at home, I shall now write to Brother H. and rest myself a little.

“ I am every day more convinced that the whole word of God is given for our instruction, reproof and correction; and that the prophecies contain the strongest evidences of the divinity and truth of the Bible; and present to saint and sinner the strongest motives for a holy life, and repentance and faith towards God, that can be produced. When John preached repentance, he prophesied that the kingdom of heaven was at hand, as a principal motive. The apostles prophesied that God had appointed a day, in which he would judge the world in righteousness, by that man, Jesus Christ; and your unworthy brother in Christ proclaims that the day is at hand, when ‘he that is filthy will be filthy still, and he that is holy will be holy still;’ and that Christ is now standing at the door and knocking for the last time. And my dear brother, I can truly say ‘that the testimony of Jesus is the spirit of prophecy.’ And yet how many professed ministers of Christ, at the present day, treat that part of the word with total neglect, and even laugh and jeer at those who would warn the people of their approaching danger.

"I wonder why ministers and people do not wake up and trim their lamps. Yes, my brother, almost two years since you heard the news, '*Behold, the bridegroom cometh!*'—and yet you cry, a little more sleep, a little more slumber. Bear with me, my brother. In every letter you have written me, you have promised to study this all-important subject, and in every letter you confess your negligence. The day draws near. Are you waiting for all the world to wake up before you dare get up? You must not, you cannot, you shall not be neutral. Awake! awake! Tell Deacon Smith to help wake you. Tell him, for me, to shake you, and not give out shaking until Bro. H. will put on the whole armor of light. The enemy is waking up. In one town (North Beekmantown) I received a letter, the day after my first lecture, from some bullies and blackguards, 'that if I did not clear out of the state, they would put me where the dogs could never find me.' The letter was signed by ten of them. I staid, and blessed be God, he poured out his Spirit, and began a work which gain-sayers could not resist.

"Some ministers try to persuade their people not to hear me; but the people will go, and every additional lecture will bring an additional multitude, until their meeting-houses cannot hold them. Depend upon it, my brother, God is in this thing;

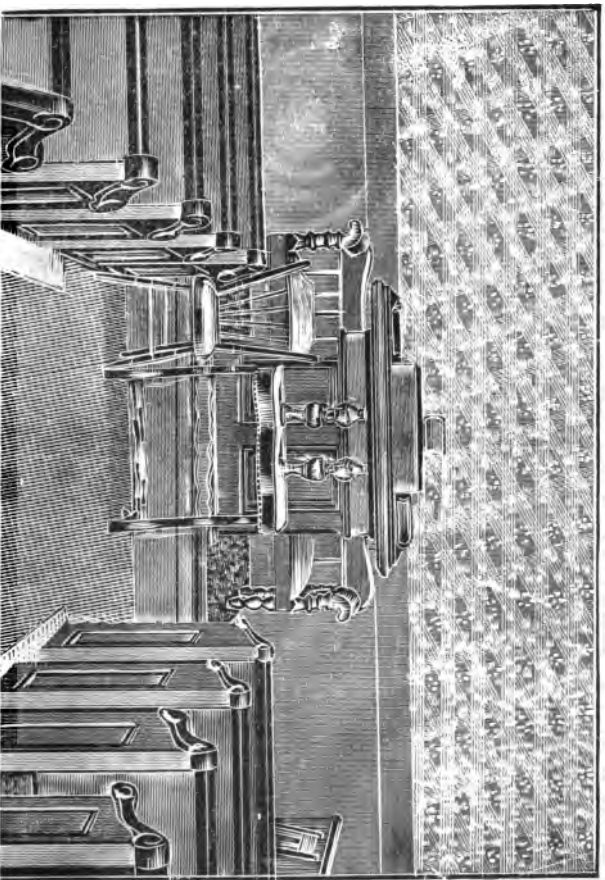
and he will be glorified; and blessed be his holy name. Do pray for me, my brother, that I may have grace equal to my need, and that I may always see my need, feel my weakness, and be kept humble, and that I may always declare the truth.

"I think, if the Lord will, I shall be in your section of country next spring or summer. Do give me a list of some brethren between here and your place, if you can.

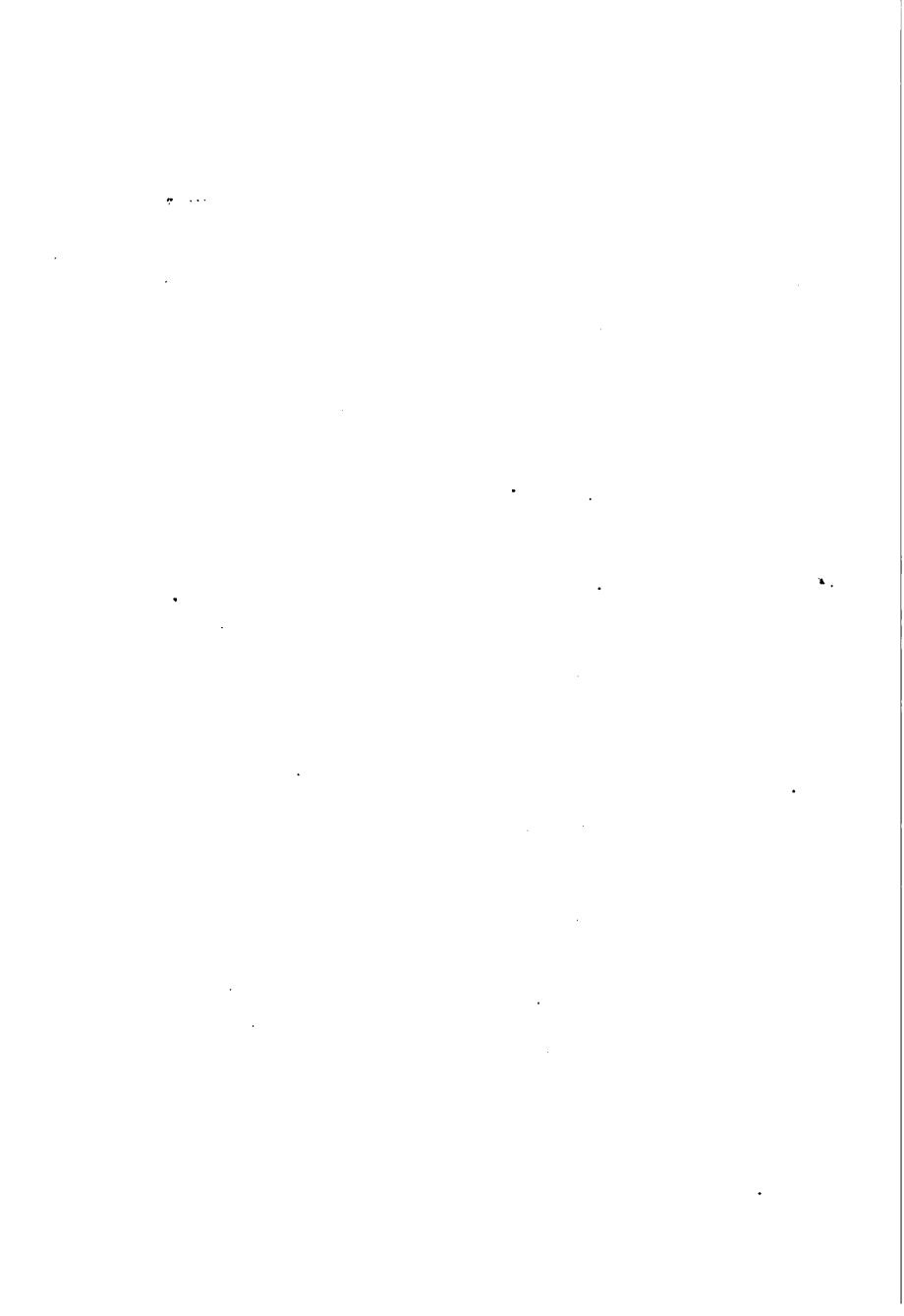
"I remain yours in Christ,

"WILLIAM MILLER."

With the exception of a single Sabbath in Orwell, Vt., Mr. Miller remained at home during the remainder of the year.



Interior of Chapel showing Desk and Bible used by Mr. Miller.



CHAPTER VII.

NEW DOORS CONTINUALLY OPENING.

AFTER the commencement of the new year (1835) he lectured, during the first week of January, in Addison, Vt., and the second in Cornwall, Vt. He then returned home, where he remained till the 12th of February, writing on the 11th to Elder Hendryx as follows:

“The Lord opens doors faster than I can fill them. I have calls too numerous to mention. The Lord has blessed me thus far; in almost every place where I have lectured, the Spirit has given fruit. Where I went forth expecting trials and persecution, I have found God a present help. Pray that I may do my duty in the fear of God, and in the love of the truth; and then, whatever may become of me, God will be glorified and souls saved.”

These lectures and sermons of Mr. Miller met the approval of a large number of the ministers of his denomination, with whose approbation,—from

this time,—he went forth as a public laborer, endorsed and sanctioned by the following certificate :

March 19, 1835.

“This may certify, to whom it may concern, that we, whose names are hereunto affixed,—being ministers in the denomination of regular Baptists, are personally acquainted with Bro. William Miller, the bearer of this certificate ; that he is a member, and a licentiate in good regular standing, in the particular Baptist Church in Hampton, N. Y. ; that we have heard his lectures on the subject of the *Second Coming and Reign of our Lord Jesus Christ*; and that we believe his views on that particular subject, as well as others pertaining to the gospel, are worthy to be known and read of all men. As such a one, we commend him to God, and the affectionate acceptance of our brethren in the precious Saviour.

J. SAWYER JR., South Reading.

E. HALPING, Hampton.

AMOS STEARNS, Fort Ann.

EMERSON ANDREWS, Lansingburgh.”

After visiting Fort Ann, N. Y., on the 3d of May, he lectured in Whitehall, N. Y., on the 10th and 17th of the same month ; in West Haven, on the 7th of June, and in Middlebury, Vt., on the 14th.

From that place he went into the province of Lower Canada. During this tour, while in Canada, a woman placed two half dollars in his hand, which was all the assistance he received previous to 1836. His expenses for travel, etc., were paid from his own funds.

On his way home from Canada, he was much depressed in his spirits. To use his own words, he was overwhelmed with a dark cloud, for which he could not account. He felt impelled to hasten home, with a presentiment that there was trouble there. Leaving Jericho, Vt., instead of filling several appointments, he took the nearest route, and hastened home with all speed. His family were astonished to see him return so soon, and he was delighted to find them all well.

At an early hour on Monday he went to visit his mother, to take to her a present from her daughter in Canada. His mother lived about half a mile from Mr. Miller's, with her son, Solomon. He found her in the enjoyment of good health, and he spent the day with her, returning home unusually interested with his visit. His mother did not receive his views, but always told him to preach the whole truth, as he believed it, and do his duty. Soon after Mr. Miller had left his mother she was seized with the palsy. Mr. M. was sent for. She was unable to converse any; but, by the pressure

of the hand, signified that she knew him, and before the close of the week she expired. Had not Mr. Miller been impressed with a sense of "trouble at home;" he would have taken a more circuitous route, and filled several appointments, according to previous arrangements. By thus changing his original purpose he enjoyed the opportunity of a day's conversation with his mother, which he would otherwise have been deprived of. He often recurred to this as a signal instance of God's favor.

On the 28th, he again writes from Low Hampton, to Elder Hendryx, as follows :

"I am yet engaged in warning the inhabitants to be prepared for the great day of God Almighty, and am endeavoring to prove by the Scriptures that it is near, even at the doors. . . . I always present this as an inducement for men to repent. I call on them in the name of my dear Master to turn, repent, believe, and obey him. I beseech them, for the value of their souls, to believe in Christ.

"I have this moment received a letter from Bro. Wescott (the Baptist clergyman), to be in Stillwater next Sabbath (Aug. 30th) ; and I shall be under the necessity of leaving in a few minutes.

"My good old mother Miller is dead.

"Yours in gospel bonds,

"WM. MILLER."

He visited Stillwater, N. Y., according to invitation, and continued there one week, lecturing each day.¹

On the 19th of June he visited Lansingburgh, N. Y., and continued till the 26th. To pay his stage fare he received, on this occasion, four dollars, which, with the two half dollars he received in Canada, was all the remuneration he had thus far received for his expenses. Subsequent to that time, as he says in his *Apology and Defence*, he never received enough to meet his expenses of travel to the places where he was invited; so that his public labors were never of any pecuniary advantage to him, as has been currently reported and believed; but, on the contrary, they were a heavy tax on his property, which gradually decreased during that period of his life.

On the 21st of July, he writes from Low Hampton, to Elder Hendryx: "My lectures were well received in that place, and excited attention. . . . Infidels, deists, Universalists and sectarians, were all chained to their seats in perfect silence, for hours,—yes, days,—to hear the old stammering man talk about the second coming of Christ, and show the manner, object, time, and signs of his

¹Then follows a long list of places visited, which are here omitted. The same thing occurs elsewhere, at times, throughout this book to make it more condensed.

coming. Oh, my brother! it makes me feel like a worm,—a poor, feeble creature; for it is God only who could produce such an effect on such audiences."

He visited Shaftsbury, Vt., the 23d of January, 1837, and gave his full course of sixteen lectures. At the close of one lecture, a Baptist clergyman arose, and stated that he had come there for the purpose of exposing the folly of Mr. M., but had to confess that he was confounded, convicted and converted. He acknowledged that he had applied various unhandsome appellations to Mr. Miller, calling him "the end of the world man," "the old visionary," "dreamer," "fanatic," and for which he felt covered with shame and confusion. That confession, evidently so honest, was like a thunder-bolt on the audience.

Very few particulars of interest have been gathered respecting his labors during the year 1837.

With the 1st of January, 1838, he commenced a second course of lectures at Lansingburgh, N. Y. In a letter dated on the 25th of that month, two weeks after the close of the lectures, a gentleman of that place writes to Mr. Miller:

"I have never witnessed so powerful an effect in any place, as in this, on all who heard. I am of the opinion that not less than one hundred persons, who held infidel sentiments, are brought to believe the Bible."

The following testimony of one who was converted from infidelity during these lectures, is copied from the *Boston Investigator* [an infidel paper] of January, 1845.

“MR. EDITOR:—I was a warm supporter of the views of Abner Kneeland, attended his lectures and *protracted dances*, disbelieved in divine revelation and a future existence, and fully accorded with Mr. Kneeland’s views of religion. Having read every work of note that I could obtain, and having heard many lectures opposed to God and the Bible, I considered myself prepared to overthrow the Christian faith, and feared no argument that could be brought from the Bible. With these feelings, I attended a full course of Mr. Miller’s lectures. He gave his rules of interpretation, and pledged himself to prove his position. I approved of his rules,—to which I refer you,—and the result was, he established the fact that the Bible is what it purports to be—the Word of God—to my mind, beyond a doubt; and I have taken it as the man of my counsel. I am personally acquainted with nearly one hundred, who held to similar views with Abner Kneeland, who were converted under the preaching of Mr. Miller. Yet we parted with them much as a man parts with a *diseased tooth*. We tried to cure and keep it there, and when made to

know that the *root* and foundation was rotten, it was painful to part with; but we rejoiced and felt better after the separation; for there is balm in Gilead—there is a Physician there.

“Lansingburgh, N. Y., January, 1845.”

On returning to Low Hampton, he found the following letter from Rev. Charles Fitch, pastor at the Marlboro Chapel, Boston. It was the beginning of an acquaintance between those dear brethren in Christ, and as such will be read with interest by all:

“BOSTON, March 5, 1838.

“MY DEAR BROTHER: I am the pastor of an Orthodox Congregational Church in this city. A few weeks since your lectures on the second coming of Christ were put into my hands. I sat down to read the work, knowing nothing of the views which it contained. I have *studied* it with an overwhelming interest, such as I never felt in any other book except the Bible. I have compared it with Scripture and history, and I find nothing on which to rest a single doubt respecting the correctness of your views. Though a miserable, guilty sinner, I trust that, through the Lord's abounding grace, I shall be among those that 'love his appearing.' I preached to my people two discourses yesterday

on the coming of our Lord, and I believe a deep and permanent interest will be awakened thereby, in God's testimonies.

"Yours in the faith of Jesus Christ,
"CHARLES FITCH."

The great anxiety of ministers and people at that period to secure Mr. Miller's services may be judged of by the following letter:

"WEST TROY, March 12th, 1838.

"WILLIAM S. MILLER, ESQ.:¹ Dear Sir,—I received a line from you, dated March 1st, and was glad to hear that Father Miller had concluded to visit West Troy on Saturday last. With much anxiety all looked forward to that day, expecting the privilege of hearing something upon the subject of Christ's second coming. But alas! we are *disappointed*. Dear Sir, I write these few lines, letting you know something of the state of feeling in this place upon the subject of Mr. Miller's lectures. In the street, in the house, in short, wherever (almost) you meet an individual, the first thing is, Has Mr. Miller come yet? When is Mr. Miller going to be here? What is the reason he does not come? etc.

¹A son of Mr. M., who was at that time Postmaster at Low Hampton.

If the old gentleman can possibly come down to West Troy, I wish him to come as soon as possible.

"Yours in haste,

"FREDERICK S. PARKE."

At the same date, Mr. Miller's son received a letter from Troy, N. Y., stating that "Rev. Mr. Hill is at present very anxious, and most of his church, for your father to come to East Troy first, and has undertaken a negotiation with Elder Parke for your father to visit them, half of the time."

In compliance with these urgent requests, he commenced a course of lectures at West Troy, N. Y., on the 8th of March, and continued till the 15th, when he began in East Troy, where he continued till the 25th.

Previous to these lectures, he had received the following urgent request from Rev. Emerson Andrews, of the Baptist Church in Rome, N. Y.:

"ROME N. Y., March 20, 1838.

"DEAR BROTHER MILLER: . . . We have heard something of you and yours, and want to see you here in person, and hear your whole course of lectures. I feel as if the time had arrived for you 'to preach the Gospel at Rome also.'"

After a few days, he visited Rome, N. Y., began his lectures there on the 6th of May, and continued

till the 16th. In the absence of any journal, or of any reference to these lectures in any of the letters preserved by him, their results cannot be here recorded. In June following he again visited his friends in Canada East.

In compliance with an invitation from Mr. Seth Mann, of Randolph, Mass., dated January 15th, 1839, informing him that "I, myself, and many of our Baptist and Pedo-Baptist friends here, wish you to come and preach to us," Mr. Miller visited Massachusetts, and arrived, for the first time, in Boston, on the evening of April 18th. The next day he wrote as follows:

"BOSTON, April 19, 10 o'clock A. M., 1839.

"DEAR SON: I am now in this place, hearty and well. Start at half-past twelve for Randolph, where I expect to be next week. I have been running about this morning—visited India Wharf, the new market, Faneuil Hall, etc., etc. Busy time in Boston.

"Yours, etc., WM. MILLER."

He reached Randolph, and commenced his first course of lectures in Massachusetts on the 21st of April of that year. In July following, Rev. Charles Peabody transmitted to Mr. M. the unanimous vote of the church for him to repeat his lectures

in Randolph; but he does not appear to have done so.

Previous to Mr. Miller's visit to Massachusetts, Elder T. Cole, of Lowell, had heard of the results attending his labors in Vermont, and had written for him to visit that city. The dress of Mr. Miller was very plain and ordinary, much more befitting his profession of a farmer than of a preacher. Elder Cole, from the reports of his great success, expected him to appear like some distinguished doctor of divinity. On the arrival of the cars, he went to the depot to meet him. He watched closely the appearance of all the passengers as they left the cars, but saw no one who corresponded with his expectations of Mr. M. Soon he saw an old man, shaking with the palsy, with a white hat and camlet cloak, alight from the cars. Fearing that this one might prove to be the man, and if so, regretting that he had invited him to lecture in *his* church, he stepped up to him, and whispered in his ear:

"Is your name Miller?"

Mr. M. nodded assent.

"Well," said he, "follow me."

He led the way, walking on ahead, and Mr. M. keeping as near as he could, till he reached his house. He was much chagrined that he had written for a man of Mr. M.'s appearance, who, he

concluded, could know nothing respecting the Bible, but would confine his discourse to visions and fancies of his own.

After tea, he told Mr. M. he supposed it was about time to attend church; and again led the way, Mr. M. bringing up the rear. He showed Mr. M. into the desk, but took a seat himself among the congregation. Mr. M. read a hymn; after it was sung he prayed, and read another hymn, which was also sung. He felt unpleasant at being left in the pulpit alone, but took for his text: "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." This he sustained and illustrated by apposite quotations of Scripture, proving a second and personal appearing of Christ. Elder C. listened for about fifteen minutes, when, seeing that he presented nothing but the word of God, and that he opened the Scriptures in a manner that did honor to the occasion, like a workman who needeth not to be ashamed, he walked up into the pulpit, and took his seat. Mr. Miller says of his visit: "At Lowell I also became acquainted with my Bro. J. Litch, who had previously embraced my views, and who has since so aided their extension by his faithful lectures and writings, and energetic and consistent course."

From the 24th to the 28th of May, Mr. M. lec-

tured in Groton, Mass., and from the 3rd to the 9th of June, in Lynn, Mass. In connection with his visit to this place, he made the following entry in his memorandum book: "Thus ends my tour into Massachusetts, making eight hundred lectures from October 1, 1834, to June 9, 1839—four years, six months, nine days." The editor of the *Lynn Record* gave the following notice of Mr. Miller, and his visit to that place:

"MILLER AND THE PROPHECIES."

"We took a prejudice against this good man, when he first came among us, on account of what we supposed a glaring error in interpreting the Scripture prophecies so that the world would come to an end in 1843. We are still inclined to believe this an error or miscalculation. At the same time we have overcome our prejudices against him by attending his lectures, and learning more of the excellent character of the man, and of the great good he has done and is doing. Mr. Miller is a plain farmer, and pretends to nothing except that he has made the Scripture prophecies an intense study for many years, understands some of them differently from most other people, and wishes, for the good of others, to spread his views before the public. No one can hear him five minutes without

being convinced of his sincerity, and instructed by his reasoning and information."

On his way home he lectured at Westford, Cambridge and Colchester, Vt. As a result of his labors in Colchester, twenty-three were added to the Baptist Church between that time and the 2nd of December following.

The letters addressed to him and his son at this period show that a report was in circulation that he was dead; and as soon as that was successfully contradicted, another was current that, on reëxamining his calculations, he had discovered a mistake of one hundred years. Both of these rumors were several times subsequently revived, and had to be as often contradicted.

He commenced his labors at Groton, Mass., on the 13th of October, and lectured ten days. Closing his lectures in Groton, Mr. M. gave a third course of lectures in Lowell, continuing from the 23rd of October to the first of November.

From the 2nd to the 10th of November, he lectured in Haverhill, Mass., where he made the acquaintance of Elder Henry Plummer, pastor of the Christian Church who embraced his views, and was a steadfast friend till Mr. Miller's decease.

On the 11th of November, Mr. M. commenced a course of lectures in Exeter, N. H., which continued till the 19th. On the 12th a conference of

the Christian Connection was in session there, and they called on Mr. Miller in a body.

It was on this occasion that he became acquainted with Elder Joshua V. Himes, then pastor of the Chardon Street Church, Boston.

With regard to Eld. Himes' association with Mr. Miller, which here began and the value which Mr. Himes afterwards placed upon such a relation, we find the following in his book entitled *Miller's Life and Views*:

"We are not insensible of the fact, that much obloquy will be cast upon us in consequence of our association with the author of this work. This, however, gives us no pain. We had rather be associated with such a man as William Miller, and stand with him in gloom or glory, in the cause of the living God, than to be associated with his enemies, and enjoy all the honors of this world."

Elder H. had written to Mr. M. on the 19th of October, inviting him to give a course of lectures in his chapel. He now renewed his invitation, and got the promise of a course of lectures in December.

He arrived in Boston on the 7th of December, and from the 8th to the 16th lectured in the Chardon Street Chapel—his first course of lectures in that city.

On the 12th of December Mr. Miller writes from Boston to his son: "I am now in this place lec-

turing twice a day to large audiences. Many, very many, go away unable to gain admittance. Many, I am informed, are under serious convictions. I hope God will work in this city."

At this time he stopped at the house of Elder Himes, who had much conversation with him respecting his views, his plans for the future, and his responsibilities. Elder H. became impressed with the correctness of Mr. M.'s views respecting the nearness and nature of Christ's coming; but was not fully satisfied respecting the time. He was, however, sufficiently convinced that Mr. Miller was communicating important truths, to feel a great interest in their promulgation.

"When Mr. Miller had closed his lectures," says Elder H., "I found myself in a new position. I could not believe or preach as I had done. Light on this subject was blazing on my conscience day and night. A long conversation with Mr. Miller then took place, on our duties and responsibilities. I said to Bro. Miller, 'Do you really believe this doctrine?'

"He replied, 'Certainly I do, or I would not preach it.'

"'What are you doing to spread or diffuse it through the world?'

"'I have done, and am still doing all I can.'

"'Well, the whole thing is kept in a corner yet.

There is but little knowledge on the subject, after all you have done. If Christ is to come in a few years, as you believe, no time should be lost in giving the church and world warning, in thunder-tones, to arouse them to prepare.'

"‘I know it, I know it, Bro. Himes,’ said he; ‘but what can an old farmer do? I was never used to public speaking; I stand quite alone; and, though I have labored much, and seen many converted to God and the truth, yet *no one*, as yet, seems to enter into the *object and spirit of my mission*, so as to render me much aid. They like to have me preach, and build up their churches; and there it ends, with most of the ministers, as yet. I have been looking for help,—I want help.’

"It was at this time that I laid myself, family, society, reputation, all, upon the altar of God, to help him, to the extent of my power, to the end. I then inquired of him what parts of the country he had visited, and whether he had visited any of our principal cities.

"He informed me of his labors,"—as given in the foregoing pages.

"‘But why,’ I said, ‘have you not been into the large cities?’

"He replied that his rule was to visit those places where invited, and that he had not been invited into any of the large cities.

“‘Well,’ said I, ‘will you go with me where doors are opened?’

“‘Yes, I am ready to go anywhere, and labor to the extent of my ability to the end.’

“I then told him he might prepare for the campaign; for doors should be opened in every city in the Union, and the warning should go to the ends of the earth. Here I began to ‘help’ Father Miller.”

With this epoch commenced an entire new era in the spread of the doctrine of the Advent. B. B. Mussey, Esq., a distinguished Boston publisher, undertook the publication of a revised edition, of five thousand copies, of Mr. Miller’s *Lectures*, on condition that Mr. Miller would secure the copyright. Mr. M. did so, which subjected himself to some blame, where the reason for the act was not known. Mr. M. gave to Mr. Mussey the entire profits of the edition for two hundred copies of the work, which Mr. Mussey gave him.

On the 17th of December Mr. M. lectured in Westford, where he was refused the use of the Congregational Church,—the first place of worship that was ever closed against him.

On the 28th he returned to Boston, and repeated his course of lectures in Mr. Himes’ Chapel, closing on the 5th of January, 1840.

On the 21st of January, 1840, he visited Portsmouth, N. H., and commenced his first course of lectures in that city.

At the time of these lectures, Elder D. I. Robinson was stationed in Portsmouth, as the pastor of the Methodist Church, and attended a part of the course. He writes:

"I heard him all I could the first week, and thought I could stop his wheels and confound him; but, as the revival had commenced in the vast congregation assembled to hear, I would not do it publicly, lest evil should follow. I, therefore, visited him at his room, with a formidable list of objections. To my surprise, scarcely any of them were new to him, and he could answer them as fast as I could present them. And then he presented objections and questions which confounded *me*, and the commentaries on which I had relied. I went home used up, convicted, humbled, and resolved to examine the question." The result was that Elder R. became convinced of the nearness of the Advent, and has since been a faithful preacher of the kingdom at hand.

From the 8th to the 29th of February, Mr. M. gave his third course of lectures in Boston, in the Marlboro Chapel and other places, as the doors opened. It was during this series of meetings that the publication of a journal, devoted to the doc-

trine of the Advent, was effected. Mr. Miller (in 1845) thus narrates its origin:

“For a long time previous to this, the papers had been filled with abusive stories respecting my labors, and they had refused to publish anything from me in reply. I had greatly felt the need of some medium of communication to the public. Efforts had been frequently made to commence the publication of a paper which should be devoted to the advocacy of the doctrine; and the communication of information on the fulfillment of prophecy. We had, however, never been able to find a man who was willing to run the risk of his reputation and the pecuniary expense, in such a publication.

“On my visit to Boston in the winter of 1840, I mentioned to Bro. Himes my wishes respecting a paper, and the difficulties I had experienced in the establishment of one. He promptly offered to commence a paper which should be devoted to this question, if I thought the cause of truth would be thereby advanced. The next week, without a subscriber or any promise of assistance, he issued the first number of the *Signs of the Times*, on the 20th of March, [28th of February,] 1840.

“With this commenced an entire new era in the spread of information on the peculiar points of my belief. Mr. Mussey gave up to him the publica-

tion of my *Lectures*, and he published them in connection with other works on the prophecies, which, aided by devoted friends, he scattered broadcast everywhere to the extent of his means. I cannot here withhold my testimony to the efficiency and integrity of my Bro. Himes. He has stood by me at all times, perilled his reputation, and, by the position in which he has been placed, has been more instrumental in the spread of these views than any other ten men who have embarked in the cause. His course, both in laboring as a lecturer and in the manner that he has managed his publications, meets my full approval.”¹

On the 1st of March, 1840, Mr. M. visited Watertown, Mass. He was much pleased with his reception there, and, after leaving, wrote to his son :

“I have never seen so great an effect in any one place as there. I preached last from Gen. xix. 17. There were from a thousand to fifteen hundred present, and more than one hundred under conviction. One-half the congregation wept like children when I parted from them. Mr. Medbury, the Baptist minister, a good man, wept as though his heart would break when he took me by the hand, and, for himself and people, bade me fare-

¹*Apology and Defence*, p. 21.

well. He and many others fell upon my neck, and wept and kissed me, and sorrowed most of all that they should see my face no more. We could not get away for more than an hour, and finally we had to break away."

Rev. R. B. Medbury afterwards gives the following account of the result of Mr. Miller's lectures there, through the *Signs of the Times* :

"For several months past we have enjoyed, and are still enjoying, a pleasing work of grace among us. This revival, as stated in the account published in the *Christian Watchman* of the 8th instant, was in progress when Mr. William Miller commenced lecturing here. The work evidently received a new impulse while Mr. Miller was here.

"Among those who have since united with our church, many have mentioned Mr. Miller's lectures as the means, under God, of bringing them to repentance. The things of eternity assumed to them an unwonted reality. Heaven was brought near, and they felt themselves guilty before God. It was not so much the belief that Christ might come in 1843 as it was the *certainty* of that event, with the conviction that they were not prepared to hail his coming with joy."

Watertown, May 21, 1840.

In compliance with the wishes of Elder L. D. Fleming, pastor of the Christian Church in Portland, Me., Mr. Miller visited and gave his first course of lectures in that city, from the 11th to the 23d of March. The result of these was thus stated by Elder Fleming, in April following:

“There has probably never been so much religious interest among the inhabitants of this place, generally, as at present. A number of rum-sellers have turned their shops into meeting-rooms, and those places that were once devoted to intemperance and revelry are now devoted to prayer and praise. There is nothing like extravagant excitement, but an almost universal solemnity on the minds of all the people. One of the principal book-sellers informed me that he had sold more Bibles in *one month*, since Mr. Miller came here, than he had in any four months previous.”

Mr. Miller was strongly urged by “the wardens of the First Baptist Society, worshipping in Pleasant Street,” where he lectured a portion of the time, to give them “another course of lectures,” but he was obliged to decline the invitation; and, on the last Tuesday in March, left Portland, and by stage and railroad reached his home in Low Hampton on Friday night following,—“being absent from home nearly six months, and having delivered three hundred and twenty-seven lectures.”

On his way home, a young man, dressed in black, who, Mr. M. afterwards learned was a clergyman in a neighboring town, became his companion for a short distance in the stage. When the stage stopped for the passengers to dine, the young man proved to be an acquaintance of the landlord's, and they commenced conversation respecting "the prophet Miller." The landlord inquired of the gentleman in black if he had read Mr. Miller's *Lectures*, which the former had loaned him a few days previous. "No," the clergyman said, "I have read the Introduction, and found that Mr. M. was not a *learned* man, and therefore I have no confidence in the work." This reply struck Mr. M. with much force, as evidence of the manner in which many let those reputed to be learned do their thinking for them.

Mr. Miller visited New York City, and commenced his first course of lectures there, from the 16th to the 29th of May, at the corner of Norfolk and Broome Streets, to good assemblies. At the close of these lectures, Mr. Miller returned home.

He remained at home about four weeks, when he visited Dresden, N. Y., and lectured from the 9th to the 12th of August. Of that place he writes, under date of August 13th: "We had a good time; the Lord was there." He then adds: "I have more business on hand than any two men like me should

perform. I must lecture twice every day. I must converse with many—answer a host of questions—write answers to letters from all parts of the compass, from Canada to Florida, from Maine to Missouri. I must read all the candid arguments (which I confess are not many) which are urged against me. I must read all the slang of the drunken and sober. . . . The polar star must be kept in view; the chart consulted, the compass watched; the reckoning kept; the sails set; the rudder managed; the ship cleared; the sailors fed; the voyage prosecuted; the port of rest, to which we are destined, understood; and to the watchman call, 'Watchman, what of the night?'

In anticipation of attending the first General Conference of believers in the second coming of Christ, which was to assemble on the 14th of October, 1840, in Boston, Mr. Miller left home on the 8th, and proceeded as far as Fairhaven, Vt., about two miles from home, where he was taken with a severe attack of typhoid fever. In the afternoon of the same day he was carried back to Low Hampton. He was thus deprived of the long-desired privilege of meeting fellow-laborers in the work in which he was engaged. On the 15th of October he was able to dictate a few lines to those assembled in conference, as follows:

"Why was I deprived of meeting those congenial

minds in this good, this glorious cause of light and truth? Why are the providences of God so mysterious? I have often inquired. Am I never to have *my will*? No, never, until my will shall harmonize with thine, O Father! Yes, God is right; his providence is right; his ways are just and true; and I am foolish to murmur or complain.

"I have great blessings yet, more than I can number. I was not taken sick far from home. I am in the bosom of my family. I have my reason; I can think, believe, and love. I have the Bible—O blessed book! I have a hope,—yes, yes, 'a blessed hope,'—founded on that word that never fails. My hope is in him who soon will come, and will not tarry. I love the thought; it makes my bed in sickness; I hope it will in death. I wait for him. My soul, wait thou on God. I have the Spirit; O blessed Holy Spirit!"

When sufficiently restored, he went to Fort Ann, and lectured from the 26th to the 30th of December, 1840, in compliance with the "unanimous invitation" of the Baptist Church there, Rev. J. O. Mason, pastor.

CHAPTER VIII.

LECTURES IN BOSTON AND ELSEWHERE.

ON the 31st of January, 1841, Mr. Miller again visited Boston, and commenced his fourth course of lectures in that city.

In compliance with an invitation from Rev. N. Hervey, pastor of the Baptist Church in Andover, Mass., Mr. M. commenced a course of lectures in their house on Sunday, February 21, 1841. The students of the Orthodox institution there requested him to lecture only evenings, that they might attend his full course; but he could not consistently comply with their wishes. His labors continued there till March 2d, and were attended by a very large and attentive audience. Mr. Hervey, in whose church they were delivered, has given the following sketch of them:

“His exposition of the prophecies, together with his earnest and impressive appeals to Christians and sinners to prepare for the coming of the Lord, were the means of arousing Christians to action, and

of the conversion of a number of persons, who before were without hope and without God in the world.

"In the course of the lectures an incident occurred which shows his familiar acquaintance with the Scriptures and promptness to meet objectors to his views. About the fourth day of his labors he received a letter signed 'Anonymous' containing a long list of passages from the Old and New Testaments, which were evidently quoted by 'Anonymous' from *memory*, without naming their chapter and verse. These passages were thought by the author of the letter to be directly opposed to Mr. Miller's view of the near approach and personal reign of Christ on earth. To these texts was affixed a single question. The letter, on being taken from the office, was presented to Mr. Miller, who read it through, and immediately said: "'Anonymous' has not quoted a single text right.' In the evening, previous to his lecture, he took the letter from his pocket, and inquired if there was a person in the audience by the name of *Anonymous*. If so, he would like to have him stand up. The house was filled on that evening by a large congregation. Mr. Miller waited some time for the appearance of 'Anonymous;' the congregation remained in breathless silence to see the stranger. But no one answered to the call. Mr. Miller then

read the letter, and as he read each passage, also read the same from the Bible. The audience were satisfied that not one text was correctly quoted. Mr. Miller again repeated the call for 'Anonymous' to stand up, if he was present. No one arose. Mr. Miller then read the question which closed the letter, namely: 'Mr. Miller, how dare you assert your theory with so much confidence without a knowledge of the Hebrew and Greek languages?' To this Mr. Miller promptly replied, 'If I am not acquainted *with the HEBREW and GREEK*, I know enough to quote the *English* texts of the Scriptures rightly.' 'Anonymous' never made himself known, and it was the impression of many of the audience that the author of the letter, if he *was* skilled in the Hebrew and Greek, was *exceedingly deficient* in his knowledge of the *English* Scriptures.

"During Mr. Miller's stay in Andover several persons called to converse with him on the topics of his lectures, and he was very ready to devote his time to conversation with persons desirous of receiving information. He entered into the conversation with all his heart, and hundreds will remember with delight and devout gratitude to God the interviews they have enjoyed with him, and the instructions they have received from his lips. He was ever ready to answer all reasonable

questions, and could generally distinguish between the caviller and the sincere inquirer after truth.

“N. H.”

From the 3d to the 13th of March, he lectured to crowded audiences at the Marlboro Chapel, his fifth course of lectures in Boston.

Mr. Miller lectured from the 27th of March to the 5th of April, to large audiences in Providence, R. I. The Town Hall, a commodious building, was granted by the City Council for that purpose. On Sunday, the 4th, by the invitation of Rev. Mr. Jameson, of the 3d Baptist Church, he lectured there all day to full and solemn congregations. His keeping no journal, makes it impossible to give the particular results of these lectures.

From the 8th to the 15th of April, 1841, he labored in Lowell, Mass., when, after an absence of three months, he returned home, to enjoy a season of rest. At this time he estimated that, since the 1st of October, 1839, he had travelled four thousand five hundred and sixty miles, and preached six hundred and twenty-seven lectures, averaging one and a half hours each, resulting in about five thousand hopeful conversions.

On the 23d of May, in compliance with a very urgent request from Addison, Vt., he commenced a course of lectures there, which continued till the

30th, when he was taken sick with a painful inflammation in his left limb. He immediately returned home, when the other limb was similarly affected. This terminated in painful swellings and copious discharges, which began to heal about the 10th of June, but confined him to his room till the last of August; so that he rested from labor during the summer.

On November the 29th, he commenced his sixth course of lectures in Boston, at Boylston Hall, where he addressed large audiences each day and evening till the 9th of December.

These repeated series of discourses in Boston had a powerful effect on the community. As usual, large numbers went away, unable to gain admittance, and many were hopefully converted from sin to holiness.

A course of lectures in Dover, N. H., continuing from the 11th to the 19th of December, terminated his labors for the year 1841.

He lectured from the 27th of January to the 3d of February, in the Presbyterian Church at Sandy Hill, N. Y. A conference of Advent believers was held in this church, commencing on the 1st of February and closing on the 4th. The services were held the last evening at the court-house. On this evening an incident occurred which did much to deepen the impressions made by the lecture.

H. B. Northop, Esq., a prominent lawyer of that country arose, at the close of the meeting, and remarked that "he had stood at that bar many times and addressed a jury of twelve sensible men, presenting evidence and arguments which he knew were weak and fallacious, and he knew others might have seen it; but he had sat down with the confident expectation that those twelve men would give him their verdict. He had attended these lectures, and had done it with a mind strongly predisposed to reject the doctrine, and exceedingly skeptical. He had attended with a determination, if possible, to overthrow the theory, and to exult with a feeling of triumph if he succeeded. He had watched every word and sentence, and made an effort at every point where he thought there was a possibility of making a breach; but had been unable to do it. And now, after making himself acquainted with history, sacred and profane, with prophecies and prophetic periods, so far as his circumstances would permit him to do; he would frankly confess that he had never found any theory that would compare with this for strength of evidence. He would not say he believed the event would come in 1843, or within ten years of that; but he could see no reason why it would *not* take place then. At any rate, he was satisfied, if there was any truth in the Bible, the event was

near; and this is the nearest calculation we can possibly come to respecting the time."

The effect of such a declaration, from such a source, can be better imagined than described.

From the 6th to the 9th of March, Mr. Miller lectured in Medford, Mass. While here, a friend took him to a phrenologist in Boston, with whom he was himself acquainted, but who had no suspicion whose head he was about to examine. The phrenologist commenced by saying that the person under examination had a large, well-developed, and well-balanced head. While examining the moral and intellectual organs, he said to Mr. Miller's friend:

"I tell you what it is, Mr. Miller could not easily make a convert of *this man* to his hair-brained theory. He has too much good sense."

Thus he proceeded, making comparisons between the head he was examining and the head of Mr. Miller, as he fancied it would be.

"Oh, how I should like to examine Mr. Miller's head!" said he; "I would give it one squeezing."

The phrenologist, knowing that the gentleman was a particular friend of Mr. Miller, spared no pains in going out of the way to make remarks upon him. Putting his hand on the organ of marvellousness, he said: "There! I'll bet you anything that old Miller has got a bump on his

head there as big as my fist;" at the same time doubling up his fist as an illustration.

The others present laughed at the perfection of the joke, and he heartily joined them, supposing they were laughing at his witticisms on Mr. Miller.

"He laughed; 'twas well. The tale applied
Soon made him laugh on t'other side."

He pronounced the head of the gentleman under examination the reverse, in every particular, of what he declared Mr. Miller's must be. When through, he made out his chart, and politely asked Mr. Miller his name.

Mr. Miller said it was of no consequence about putting his name upon the chart; but the phrenologist insisted.

"Very well," said Mr. M.; "you may call it Miller, if you choose."

"Miller, Miller," said he; "what is your first name?"

"They call me William Miller."

"What! the gentleman who is lecturing on the prophecies?"

"Yes, sir, the same."

At this the phrenologist settled back in his chair, the personation of astonishment and dismay, and spoke not a word while the company remained. His feelings may be more easily imagined than described.

From the 12th to the 20th of March he lectured in the Town Hall in Worcester, Mass. The meetings were well attended,—the hall being crowded during most of the time; two thousand people were judged to have been present. While explaining the 7th chapter of Daniel, Mr. M. very significantly inquired how there could be a millen-nium according to the common understanding of it, while the little horn warred with the saints, which he was to do till the coming of the Ancient of Days? A Baptist clergyman arose, and offered to answer that question the following morning. The next morning he came in and requested additional time, and his answer was postponed another day. When that time arrived he came in and presented the common view respecting the millennium, and inquired if there was no way to harmonize the text with it. Mr. M. said, that was what they were waiting for him to do. But he left it there. This caused Mr. M. to be listened to with more than usual interest.

The preachers of those early days used the prophetic charts drawn from the symbolic language of the book of Daniel and Revelation. One of Mr. Miller's charts of symbols, from which he used to lecture, has been presented to Elder E. D. Gibbs by Mrs. John Miller. It is regarded by Elder Gibbs as a real relic of the Second Advent

Message. He thinks this was Mr. Miller's first chart, and it was from this chart that Elder Luther Boutelle heard William Miller lecture in Groton, Mass.,—in the year 1839,—and by hearing the lectures was brought into the Advent movement more than fifty-five years ago.

From the 22nd to the 28th, he lectured in the City Hall in Hartford, Ct. The Hartford *Christian Secretary*, a Baptist periodical, said of these meetings:

“One fact connected with this conference struck us somewhat forcibly; and that was, the immense crowd which attended the whole course of lectures. Of one thing we are satisfied, and that is this: unless the clergy, generally, present a better theory than the one offered by Mr. Miller, the doctrine will prevail to a very general extent.”

The first prophetic conference held in America was convened in the Chardon Street Chapel, Boston, Oct. 14th, 1840, and a report of its session was printed, and 10,000 copies were in circulation. The first signer was William Miller, and the next was Henry Dana Ward, who was chosen chairman of the convention.

At the close of these labors Mr. M. returned to Low Hampton, for that rest which his overtasked frame now greatly needed.

On the 24th of April Mr. Miller commenced a

course of lectures in the large hall of the Apollo, 410 Broadway, in the city of New York, as usual to large audiences, closing on the 10th of May.

From the 24th to the 28th of May, he gave his seventh course of lectures in Boston; and from the 29th of May to the 2nd of June, 1842, he lectured in Newburyport, Mass. At the commencement of his lecture, in the evening of the first day, an egg was thrown into the hall at him, but fell upon the side of the desk. At the close, stones were thrown through the windows, by a mob outside, who indulged in some characteristic hootings and kindred noises. The congregation dispersed without damage, save the glass of lamps and windows. Under those circumstances, the town authorities closed the hall, and the lectures were adjourned to the chapel, in Hale's Court. They continued till Friday, June 3d.

On the 29th of June, 1842, Mr. M. commenced a course of lectures on the campground at East Kingston, N. H. This was the first camp-meeting held by believers in the Advent near.

The camp-meeting was noticed by a writer in the *Boston Post* as follows: "The Second Advent camp-meeting, which commenced at East Kingston, N. H., on Tuesday, June 29th, and continued from day to day until Tuesday noon, July 5th, was attended by an immense concourse of peo-

ple, variously estimated at from seven to ten thousand. . . .

"The meeting was conducted with great regularity and good order from beginning to end. The ladies were seated on one side, and the gentlemen on the other, of the speaker.

"The preachers were twelve or fifteen. Mr. Miller gave the only regular course of lectures—the others speaking occasionally. Many of the people, without doubt, assembled from motives of curiosity merely; but the great body of them, from their solemn looks and close attention to the subject, were evidently actuated by higher and more important motives. Each tent was under the supervision of a tent-master, who was responsible for the good order within the same, where religious exercises were kept up at the intermissions between the public exercises and meals, and where lights were kept burning through the night. . . .

"Some fault was found, or dissatisfaction felt, with that part of the regulations which precluded all controversy—*i. e.*, which prevented people of opposite theological sentiments from occupying the time or distracting the attention of the audience, which would otherwise have introduced confusion and defeated the object of the meeting. Nothing could be more reasonable than this regulation, and no peace-loving person would

make any objection. . . . The meeting broke up with harmony and good feeling."

A few years later J. G. Whittier, the distinguished American writer and poet, who was present at this meeting, made the following reference to it:

"Three or four years ago, on my way eastward, I spent an hour or two at a campground of the Second Adventists in East Kingston. The spot was well chosen. A tall growth of pine and hemlock threw its melancholy shadow over the multitude, who were arranged upon rough seats of boards and logs. The preachers were placed in a rude pulpit of rough boards, carpeted only by the dead forest leaves and flowers, and tasselled, not with silk and velvet, but with the green boughs of the sombre hemlocks around it. One of them followed the music in an earnest exhortation on the duty of preparing for the great event. Occasionally he was really eloquent, and his description of the last day had all the terrible distinctness of Anelli's painting of the 'End of the World.'

"Suspended from the front of the rude pulpit were two broad sheets of canvass, upon one of which was the figure of a man,—the head of gold, the breast and arms of silver, the belly of brass, the legs of iron, and the feet of clay,—the dream of Nebuchadnezzar. On the other were depicted

the wonders of the Apocalyptic vision—the beasts—the dragons—the scarlet woman seen by the seer of Patmos—oriental types and figures and mystic symbols translated into staring Yankee realities, and exhibited like the beasts of a travelling menagerie. One horrible image, with its hideous heads and scaly caudal extremity, reminded me of the tremendous line of Milton, who, in speaking of the same evil dragon, describes him as

‘Swingeing the scaly horrors of his folded tail.’

“To an imaginative mind the scene was full of novel interest. The white circle of tents—the dim wood arches—the upturned, earnest faces—the loud voices of the speakers, burdened with the awful symbolic language of the Bible—the smoke from the fires rising like incense from forest altars—carrying one back to the days of primitive worship, when

‘The groves were God’s first temples, ere man learned
To hew the shaft, and lay the architrave,
And stretch the roof above it.’”

On returning to Boston on the 12th, at the request of the passengers, Mr. Miller gave a lecture on the boat. He went to Albany on the 13th, lectured there in the evening, and on the next day took the canal-boat, on which he also lectured, on

his way to Granville, N. Y., where he lectured from the 18th to the 23d of September, and from the 20th to the 30th, at Benson, Vt., where Mr. Himes held a tent-meeting in connection with his lectures. On the 3d of November, Mr. Himes erected the big tent in Newark, N. J. Mr. Miller was not able to be present till the 7th, from which time to the 14th he gave fifteen discourses.

On the 19th of November, he commenced a course of lectures in New Haven, Ct., in the M. E. Church, Rev. Mr. Law, pastor. *The Fountain*, a temperance paper published in that city, gave the following account of the meeting:

“It is estimated that not less than three thousand persons were in attendance at the church, on each evening, for a week; and if the almost breathless silence which reigned throughout the immense throng for two or three hours at a time is any evidence of interest in the subject of the lectures, it cannot be said that our community are devoid of feeling on this momentous question.

“Mr. Miller was accompanied and assisted by Rev. J. V. Himes, who is by no means an inefficient coadjutor in this great and important work. We did not attend the whole course, the last three lectures being all we had an opportunity of hearing. We were utterly disappointed. So many extravagant things had been said of the ‘fanatics’

in the public prints, and such distorted statements published in reference to their articles of faith, that we were prepared to witness disgusting and perhaps blasphemous exhibitions of 'Millerism,' as the doctrine of the Second Advent is called.

"In justice to Mr. Miller we are constrained to say, that he is one of the most interesting lecturers we have any recollection of ever having heard. We have not the least doubt that he is fully convinced of the truth of the doctrine he labors so diligently to inculcate, and he certainly evinces great candor and fairness in his manner of proving his points. And he proves them, too, to the satisfaction of every hearer; that is, allowing his premises to be correct, there is no getting away from his conclusions.

"We have no means of ascertaining the precise effect of these meetings on this community, but we know that many minds have been induced to contemplate the Scripture prophecies in a new light, and not a few are studying the Bible with unwonted interest. For our own part, this new view of the world's destiny is so completely at variance with previous habits of thought and anticipation, that we are not prepared to give it entire credence, though we should not dare hazard an attempt to disprove it.

"The best part of the story is, that a powerful

revival has followed the labors of Messrs. Miller and company."

Mr. M. returned to New York City, where he gave six discourses, from the 27th to the 29th of November, and then returned to Low Hampton. Arriving home, he wrote as follows:

"LOW HAMPTON, December 7th, 1842.

"DEAR BROTHER HIMES: . . . Saturday I came home, cold and weary, worn out and exhausted. On my arrival, I found a messenger after me and my wife, to visit her mother, who was supposed to be dying; my wife went, and soon returned with the news of her death. After attending the funeral, we came home on Monday night, and yesterday I got some rest. This morning I feel some refreshed. But the fatigue of body and mind has almost unnerved this old frame, and unfitted me to endure the burdens which Providence calls upon me to bear. I find that, as I grow old, I grow more peevish, and cannot bear so much contradiction. Therefore I am called uncharitable and severe. My Master will soon call me home, and soon the scoffer and I shall be in another world, to render our account before a righteous tribunal. I will therefore appeal to the Supreme Court of the Universe for the redress of grievances, and the rendering of judgment in my favor, by a revoca-

tion of the judgment in the court below. *The World and Clergy vs. Miller.*

"I remain, looking for the blessed hope,

"WILLIAM MILLER."

Mr. Miller had not been sufficiently definite respecting the time of the Advent, in the estimation of some who embraced his views. The expression "about the year 1843" they regarded as too general. As he was about to enter on the long-looked-for year, he prepared and published the following among other views:

"I believe God has revealed the time. (Isa. xlv. 7, 8; xiv. 20, 21; Dan. xii. 10; Amos iii. 7; 1 Thess. v. 4.)

"I believe many who are professors and preachers will never believe or know the time until it comes upon them. (Jer. viii. 7; Matt. xxiv. 50; Jer. xxv. 34-37.)

"I believe the wise, they who are to shine as the brightness of the firmament, Dan. xii. 3, will understand the time. (Eccl. viii. 5; Dan. xii. 10; Matt. xxiv. 43-45; xxv. 6-10; 1 Thess. v. 4; 1 Pet. i. 9-13.)

"I believe the time can be known by all who desire to understand and to be ready for his coming. And I am fully convinced that some time between March 21st, 1843, and March 21st, 1844,

according to the Jewish mode of computation of time, Christ will come, and bring all his saints with him; and that then he will award every man as his works shall be. (Matt. xvi. 27; Rev. xxii. 12.)”

With the commencement of the new year, he issued the following

ADDRESS TO BELIEVERS IN THE NEAR ADVENT.

“DEAR BRETHREN: This year, according to our faith, is the last year that Satan will reign in our earth. Jesus Christ will come, and bruise his head. The kingdom of the earth will be dashed to pieces, which is the same thing. And he, whose right it is to reign, will take the kingdom, and possess it for ever and ever.

“And the God of Peace shall tread Satan under your feet shortly. Therefore, we have but a little time more to do as our good brother, Paul, was commanded, Acts xxvi. 18, ‘to open your eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.’ Let us then put forth our best energies in this cause; let every one of us try, by persuasion, by the help and grace of God, to get one, at least, of our friends to come to Christ, in this last year of

redemption; and, if we succeed, what an army of regenerated souls may we not hail in the new heavens and new earth! I pray God, my brethren, that nothing may deter you from this work. Let scoffers scoff, and liars tell lies; we must not suffer ourselves to be drawn from our work.

“And another thing it is well for us to remember. The world will watch for our halting. They cannot think we believe what we speak, for they count our faith a strange faith; and now beware, and not give them any vantage-ground over us. They will, perhaps, look for the halting and falling away of many. But I hope none who are looking for the glorious appearing will let their faith waver. This year will try our faith; we must be tried, purified and made white; and if there should be any among us who do not in heart believe, they will go out from us: but I am persuaded that there cannot be many such; for it is a doctrine so repugnant to the carnal heart, so opposite to the worldly-minded, so far from the bold professor, the bigot and hypocrite, that none of them will, or can, believe in a doctrine so searching as the immediate appearing of Jesus Christ to judge the world. I am, therefore, persuaded better things of you, brethren, although I thus speak. I beseech you, my dear brethren, be careful that Satan get no advantage over you by scattering

coals of wild-fire among you; for, if he cannot drive you unto unbelief and doubt, he will try his wild-fire of fanaticism and speculation to get us from the word of God. Be watchful and sober, and hope to the end, for the grace that shall be brought unto you at the revelation of Jesus Christ.

“Every error prevents us, in part, from being ready. Let us, then, stand strong in the faith, with our loins girt about with truth, and our lamps trimmed and burning, and waiting for our Lord, ready to enter the promised land, the true inheritance of the saints. This year the fullness of time will come, the shout of victory will be heard in heaven, the triumphant return of our great Captain may be expected, the new song will commence before the throne, eternity begin its revolution, and time shall be no more.

“This year—O blessed year!—the captive will be released, the prison doors will be opened, death will have no more dominion over us, and life, eternal life, be our everlasting reward. This year—O glorious year!—the trump of jubilee will be blown, the exiled children will return, the pilgrims reach their home, from earth and heavens the scattered remnant come and meet in middle air,—the fathers before the flood, Noah and his sons, Abraham and his, the Jew and Gentile, all who have died in faith, of every nation, kindred, tongue,

and people, will meet to part no more. This year! the long looked-for year of years! the best! it is come! I shall hope to meet you all, through faith in God and the blood of the Lamb. May God bless you, and sustain you in the faith.

“May you this year be crowned with immortality and glory. And finally, my brethren, ‘I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.’

“WILLIAM MILLER.

“Low Hampton, January 1, 1843.”

In compliance with the wishes of Elder Marvin Eastwood and his congregation, in Waterford, N. Y., Mr. Miller lectured there from the last day of December, 1842, to the 8th of January, 1843. On the morning of the third day, the Congregational minister called on him, with a deacon of his church, and wished to ask him a few questions.

Five other gentlemen soon came in, and took seats in the room.

Mr. Miller told the clergyman that he might ask any question he pleased, and he would answer the best he could.

The minister accordingly asked him some twenty questions, each one of which Mr. M. answered by quoting a text of Scripture. He then thanked Mr. M. for his politeness, and acknowledged that

he had answered him fairly. "But," said he, "I do not believe your doctrine."

"What doctrine?" said Mr. M.

"I don't believe God has revealed the time."

Mr. M. asked him if he would answer three questions.¹

The minister replied that he did not come to *answer* questions.

One of the gentlemen present then inquired of the minister why he would not answer.

He said he did not come for the purpose of answering questions, and did not choose to.

The gentleman then said to him: "I have disbelieved the Bible, but have been one of your principal supporters many years; and, when Mr. Miller has answered so many of your questions, if you will not let him ask you three, I can pay you no more of my money." He added, "I have seen more evidence in proof of the truth of the Bible in the few lectures I have heard from Mr. Miller than in all the sermons you have ever preached."

¹ Mr. M. was in the habit of replying to those who denied that God has revealed the time by asking them: "What 'wonders' are referred to in Dan. 12:6?" "Who gave the answer to the inquiry there asked?" and "If those 'wonders' include the resurrection,—and the Lord has sworn with an oath that it shall be for a time, times, and a half,—is not the time revealed?" adding, "Whether we understand it correctly or not, is another question."

"Why," said the minister, "how does Mr. Miller prove the truth of the Bible?"

"By the fulfillment of prophecy."

"And do not I prove it in the same way? Do not I show how all the prophecies in reference to Christ were fulfilled in him?"

"Why, yes, you do that; but you have never shown that those prophecies were written before Christ; and it is very easy to write a history. But Mr. M. has shown us how the prophecies are being fulfilled in our own day; he has shown us how the history of Napoleon is a perfect fulfillment of prophecy; and I *know* that that prophecy was written before the time of Napoleon." The minister and deacon retired.

The great rush there was at this time to hear Mr. Miller lecture on the prophecies, is well illustrated by the following, from the Washington correspondence of the Boston *Mercantile Journal*:

"WASHINGTON, January 22d, 1843.

"Mr. SLEEPER: I wrote you yesterday, among other news, that Mr. Miller, the end-of-the-world man, was here. It was announced yesterday, by handbills, stuck up all over the city, that he would preach to-day [Sunday] at 3 o'clock, P. M., from the steps of the Patent Office; and, immediately after dinner, crowds were observed wending their

way in that direction. The commissioner of the public buildings, or some other officer, had had erected a barricade about half-way up the steps, for the purpose of keeping off the crowd; and when I went to the place of meeting, the space between Seventh and Ninth Streets, in front of the Patent Office, was nearly filled with people, their numbers variously estimated from five to ten thousand, of all sexes, ages, and colors.

"The crowd became, however, more calm, until a gentleman, whom I understood to be a clergyman, stepped forward, and said that he had been requested to inform the people before him '*that there was no certain information that Mr. Miller was in the city;*' upon which a shout arose, unlike anything I have heard since the shouts on Bunker Hill, in September, 1840, intermingled with cries of 'Hoax!' 'Humbug!' etc.

"The hoax was undoubtedly got up by some printer's *devil*, or other mischievous *boys*, who had the handbills printed and distributed. A great many people from the neighboring parts of the district were arriving during the day, and a number of vehicles and horsemen were on the ground. In fine, it was not a bad hoax—pretty well got up; but if it had been on any other day than Sunday, it would have been better."

Mr. Miller went to Philadelphia, Pa., and lec-

tured in the large hall of the Chinese Museum, which was crowded to excess, from the 3d to the 10th of February.

The interest attending the lectures continued to increase from the first till the evening before their close. On that evening the house was filled to overflowing at an early hour.

When the lecture commenced, the crowd and confusion were so great as to render it almost impossible to hear the speaker; and it was thought best, after notifying the people what was to be done, and giving an opportunity for all who wished so to do to go out, to close the doors, and thus secure silence. This was done, and the speaker proceeded to his subject. For about half an hour there was profound silence, and deep interest was evinced by the immense audience, with the exception of a few unruly boys. This would have undoubtedly continued, had it not been for the circumstance of a lady's fainting, and it became necessary to open the doors for her to go out. When the door was opened, there was a rush of persons who stood outside for admittance. As soon as this was done, and a few had come into the room, an unruly boy raised the cry of "Fire," which threw the whole assembly into confusion, some crying one thing, and some another. Order was again restored, and the speaker proceeded for

a few moments, when another rush was made, and the excitement became so great within as to render it expedient to dismiss the meeting.

On Friday morning the multitude were again assembled at an early hour for service, and Mr. Miller proceeded to answer numerous questions which had been proposed. A most profound attention was manifested until the meeting was about half through, when a man arose and wished to propose some questions, which interrupted the order of the meeting.

The owners became alarmed for the safety of the hall, and ordered the meetings to be closed after the afternoon service. Mr. Miller closed the services by a most feeling and appropriate prayer and the benediction. No blame was attached to the owners of the Museum for their course.

About this time it was announced, by a correspondent of Bennett's *New York Herald*, that Mr. Miller had fixed on the 3d of April for the Advent. This being industriously circulated, led Prof. Moses Stuart to say of "the men of April 3d, 1843," "I would respectfully suggest, that in some way or other they have, in all probability, made a *small mistake* as to the *exact day* of the month when the grand catastrophe takes place,—the *1st of April* being evidently much more appropriate to their arrangements than any other day in the

year."¹ The *New York Observer* of February 11th, 1843, in commenting on this suggestion of Prof. Stuart, thought it sufficient "to quiet every feeling of *alarm*." As remarks like these, and other equally foolish stories which are referred to in the following letter, met the eye of Mr. Miller, he thus denied them through the columns of the *Signs of the Times*:

"DEAR BROTHER HIMES: At the request of numerous friends, I herein transmit to them, through you, a brief statement of facts, relative to the many stories with which the public are humbugged, concerning the principles I advocate, and the management of my worldly concerns.

"My principles, in brief are, that Jesus Christ will come again to this earth, cleanse, purify, and take possession of the same, with all his saints, some time between March 21st, 1843, and March 21st, 1844. I have never, for the space of more than twenty-three years, had *any other time preached or published by me*; I have never fixed on any month, day, or hour, during that period; I have made no provision for any other time.

"As to worldly cares, I have had but very few for twelve years past. I have a wife and eight children; I have great reason to believe they all

¹*Hints*, 2nd Ed., p. 173.

are the children of God, and believers in the same doctrine with myself. I own a small farm in Low Hampton, N. Y.; my family support themselves upon it, and I believe they are esteemed frugal, temperate and industrious. I have no funds or debts due me of any amount; 'I owe no man anything;' and I have expended more than two thousand dollars of my property in twelve years, besides what God has given me through the dear friends, in this cause.

"Yours respectfully, WILLIAM MILLER.

"*Philadelphia, Feb. 4th, 1844.*"

In this connection, the following statement of Elder I. C. Welcome in his *History of the Advent Message*, is of interest: "Many of the ministers complained of Bro. Miller for allowing an if, and told the people that he was not definite enough. Sometimes they made assertions like the following: 'If there is any truth in prophecy, the Lord must come in 1843.' 'If Gabriel told the truth,' etc. 'If the Bible can be depended upon,' etc. These and other expressions of the same import were used to show their strength of faith in the time calculation, and not intended to put the Bible in jeopardy. Still unbelievers so understood it, then exaggerated and added to it."

The almost unparalleled abuse to which Mr.

Miller was subject, through most of the secular and some of the religious papers, during this period, called forth the following manly rebuke from the *Sandy Hill Herald*, a paper published in Mr. Miller's own county:

"FATHER MILLER."

"While we are not prepared to subscribe to the doctrine promulgated by this gentleman, we have been surprised at the means made use of by its opponents to put it down. Certainly all who have ever heard him lecture, or have read his works, must acknowledge that he is a sound reasoner, and, as such, is entitled to fair arguments from those who differ with him. Yet his opponents do not see fit to exert their reasoning powers, but content themselves by denouncing the old gentleman as a 'fanatic,' a 'liar,' 'deluded old fool,' 'speculator,' etc., etc. Mr. Miller is now, and has been for many years, a resident of this county, and as a citizen, a man, and a Christian, stands high in the estimation of all who know him; and we have been pained to hear the gray-headed, trembling old man denounced as a 'speculating knave.'

"Speculating, forsooth! Why need he speculate? He has enough of the good things of this world to last him through the few days which at

longest may be his on earth, without travelling from city to city, from town to village, laboring night and day like a galley-slave, to add to a store which is already abundant. Who, that has witnessed his earnestness in the pulpit, and listened to the uncultivated eloquence of nature, which falls in such rich profusion from his lips, dare say that he is an impostor? We answer, without fear of contradiction from any candid mind, None! We are not prepared to say how far the old man may be from correct, but one thing, *we doubt not that he is sincere*; and we do hope that some one of his many opponents will take the pains to investigate the subject, and, if it be in their power, drive the old man from his position. Mr. Miller certainly goes to the fountain of knowledge, revelation and history, for proof, and should not be answered with low, vulgar and blasphemous witticisms.

“We like the following remarks, copied from an exchange, in relation to this subject:

“‘MILLERISM.—This is the term by which the opinions of those who oppose the idea of a millennium, and maintain that the end of the world will take place in 1843, are distinguished; and they are thus denominated because Mr. Miller first propagated it.

“‘We certainly are not a convert to the theory; but we feel bound in duty to lift our voice in

reproof of, and enter our protest against, the *infidel scurrility and blasphemous witticisms* with which some of our exchanges abound, and from which religious periodicals are not wholly exempt.

“If Mr. Miller is in error, it is possible to prove him so, but not by vulgar and blasphemous witticisms and ribaldry; these are not arguments. And to treat a subject of such overwhelming majesty, and fearful consequences—a subject which has been made the theme of prophecy in both Testaments; the truth of which, occur when it will, God has sealed by his own unequivocal averments—we repeat it, to make puns and display vulgar wit upon this subject, is not merely to sport with the feelings of its propagators and advocates, but is to make a jest of the day of judgment, to scoff at the Deity himself, and condemn the terrors of his judgment bar.”

In this connection we here quote some of the forms of objection which were then used, according to Bro. Welcome: “Of that day and hour knoweth no man, yet these men profess to know more than the angels, or even the Son of God himself.” “The Lord cannot come until after the millennium, during which the world is to be righteous.” “The Jews must be brought in and restored to Palestine, before that day comes.” “The world is in its infancy, the arts and sciences are just beginning to

come to maturity." To these Mr. Welcome then very sarcastically adds: "But the most wonderful and overwhelming of all arguments which have ever been presented against the doctrine is, Mr. Miller has built some stone wall on his farm. . . . But, I forget myself; I said the most wonderful; there is another quite its equal, 'Mr. Miller refuses to sell his farm. . . . How, O! how can Christ come when Mr. Miller will not sell his farm.'"

The *Pittsburg* (Pa.) *Gazette* also said:

"We do not concur with Mr. Miller in his interpretations of the prophecies; but we can see neither reason nor Christianity in the unmerited reproach which is heaped upon him for propagating an honest opinion. And that he is honest we have no doubt. True, we think him in error, but believe he is honestly so. And suppose he does err in his views of prophecy, does that make him either a knave or a fool? Have not some of the greatest or best men who have lived since the days of the apostles erred in the same way? The truth is, as we apprehend, that many of those who are so indecorous and vituperative in their denunciations of Miller, are in fearful trepidation, lest the day being so near at hand, 'should overtake them unawares,' and hence, like cowardly boys in the dark, they make a great noise by way of keeping up their courage, and to frighten away the bugbears."

The editor of the *Countryman*, in giving the Synopsis of Mr. Miller's views, added :

"One of the apostles, who shared as largely in the confidence and personal instruction of his Master as any, concludes a reference to this subject in these words: 'Wherefore, beloved, seeing that ye look for such things, be diligent, that ye may be found of him in peace, without spot and blameless.' (2 Peter iii. 14.) If the things here referred to have not taken place,—and who will say they have?—they, of course, are yet to transpire. If so, is not the caution of the apostle as important in this our day, as it was when he uttered it? And if it was an event to be looked for and hoped for *then*, should it be an object of less solicitude *now*? Is it not, then, the height of wisdom to give heed to these things, and examine them with all that diligence and dispassionate attention their importance merits?"

CHAPTER IX.

VIEWS AND REVIEWERS.

AS it will be proper to take some notice of the controversy between Mr. Miller and those who entered the lists against him, it may as well be referred to in this connection. The controversy had respect principally to the following points:

1. The Fourth Kingdom of Daniel seventh.
2. The Little Horn of the same.
3. The Little Horn of the eighth chapter.
4. The Length of the Prophetic Periods.
5. The Commencement of the Seventy Weeks of Daniel ninth.
6. Their Connection with the 2300 days of Daniel eighth.
7. The Rise of the Little Horn of the seventh.
8. The Nature of Christ's Second Advent.
9. The Return of the Jews.
10. The Epoch of the Resurrection.

Mr. Miller laid no claim to *originality* in his position respecting any of the above points; but

maintained that they were established opinions of the church, and, being so, that his conclusions from such premises were well sustained by human as well as by divine teachings.

1. *The Fourth Kingdom of Daniel.* This he claimed to be the *Roman*. In this, he had the support of the ablest and most judicious expositors of every age. William Cunninghame, Esq., of England, an eminent expositor, in speaking of the four parts of the great image of the dream of Nebuchadnezzar, says, that they are "respectively applied by Daniel himself to *four kingdoms, which have, by the unanimous voice of the Jewish and Christian churches, for more than eighteen centuries, been identified with the empires of Babylon, Persia, Greece, and Rome.*" Those who make this application of the four parts of the image have no difficulty in making a like application of the four beasts of Daniel seventh. The remarkable similarity of the two visions requires this.

This long established opinion was controverted by Prof. Stuart of Andover, in his *Hints*, before referred to. He said: "The four beasts in Dan. vii. 6, etc., is, beyond all reasonable doubt, the divided Grecian dominion, which succeeded the reign of Alexander the Great."¹

Prof. Ira Chase, D. D., said: "The fourth em-

¹ *Hints*, p. 86.

pire was that of the successors of Alexander, among whom Seleucus was preëminent."¹

J. T. Hinton, A. M., of St. Louis (*"Prophecies Illustrated"*), said: "The dream of the image is of the greatest importance; it leaves *without excuse* those who would reduce the remaining prophecies of Daniel to the narrow compass of the little acts of the reign of Antiochus Epiphanes. Nothing can be clearer than that the gold, the silver, the brass, the iron, and the clay, are designed to cover the history of the world in all its successive ages."²

2. *The Little Horn of the seventh chapter of Daniel.* This he held to be the Papacy. This was no novel view of that symbol, being, as it was, the view of the whole Protestant world.

Prof. Stuart, Prof. Chase, and others who applied the "fourth beast" to the four divisions of Alexander's successors, applied the little horn of the same chapter to Antiochus Epiphanes.

Mr. Hinton took the same view that Mr. Miller did of this symbol. He said: "If any other events of history can be set forth and made to fill out *all the particulars* mentioned by Daniel and John, we should be happy to see them stated; till then, we shall believe the little horn rising up amidst the ten horns, and having three of them plucked up

¹ *Remarks on the Book of Daniel*, p. 20.

² P. 27.

before it, to refer to the rise of the Papacy in the midst of the kingdoms into which the Roman empire was divided in the sixth century."¹

3. *The Little Horn of the eighth chapter of Daniel, that became exceeding great.* This Mr. Miller believed to be a symbol of Rome. In this view he was sustained by Sir Isaac Newton, Bishop Newton, Dr. Hales, Martin Luther, Dr. Prideaux, Dr. Clarke, Dr. Hopkins, Wm. Cunninghame, and others.

Dr. Horne said of the first three above named: "Sir Isaac Newton, Bishop Newton, and Dr. Hales, have clearly shown that the Roman power, and no other, is intended; for, although some of the particulars may agree very well with that king [Antiochus], yet others can by no means be reconciled to him; *while all of them agree and correspond exactly with the Romans, and with no other power.*"²

In addition to these, almost all the old writers who applied it to Antiochus Epiphanes did so only as the type of Rome, where they looked for the Antichrist.

Prof. Stuart, Prof. Chase, and even Dr. Dowling, with others, applied this symbol to Antiochus Epiphanes.

Rev. R. G. Shimeal, of New York (*Prophecy*

¹ *Prophecies Illustrated*, p. 237.

² *Intro.*, Vol. IV., p. 191.

in Course of Fulfillment), dissented from Mr. Miller, and also from the foregoing, and understood this horn to symbolize the Mahommedan power. Mr. Hinton took the same view.

4. *The Length of the Prophetic Numbers.* In explaining these, Mr. Miller adopted the Protestant view, that they represent years. There is probably no point respecting which Protestant commentators have been more agreed than this. Indeed, so universal has been this interpretation of these periods, that Professor Stuart says: "IT IS A SINGULAR FACT THAT THE GREAT MASS OF INTERPRETERS in the English and American world have, for many years, been wont to understand the *days* designated in Daniel and the Apocalypse as the *representatives or symbols of years*. I have found it difficult to trace the origin of this GENERAL, *I might say*, ALMOST UNIVERSAL CUSTOM."¹

Prof. Stuart, however, dissented from this "almost universal custom," and claimed that the prophetic days—the 1260, 1290, 1335 and 2300—indicated only days. Of the 1260 he said: "A little more or a little less than three and a half years would, as every reasonable interpreter must acknowledge, accord perfectly well with the general designation here, where plainly the aim is not

¹ *Hints*, p. 77.

statistical exactness, but a mere generalizing of the period in question.”¹

“We must consider these 2300 evening-mornings as an expression of simple time, *i. e.*, of so many days, reckoned in the Hebrew manner.”²

Prof. Chase agreed with Prof. Stuart respecting the 1260 days; but said of the 2300: “The period predicted is *not* two thousand and three hundred *days*, but only *half* that number—1150.”³

Dr. Dowling agreed with Prof. Chase, that the 2300 were half days; but differed both from him and Prof. Stuart respecting the 1260, of which he says: “I believe, as Mr. Miller does, and indeed most Protestant commentators, that the 1260 years denote the duration of the dominion of the Papal Antichrist.”⁴

Dr. Jarvis, Mr. Hinton, Mr. Shimeal, and Prof. Bush, sustained Mr. Miller respecting the significance of the prophetic days.

In speaking of the application of the 2300 days to the time of the persecution of Antiochus Epiphanes, Dr. Jarvis says: “This interpretation would, of course, be fatal to all Mr. Miller’s calculations. It is not *surprising*, therefore, that it should be eagerly embraced by many of his opponents. But, with all due deference, I think there are insuper-

¹ *Hints*, p. 73. ² *Ibid.*, p. 100. ³ *Remarks*, p. 60.

⁴ *Reply to Miller*, p. 27.

able difficulties in the way of this scheme, which makes Antiochus Epiphanes the little horn." "I make no difficulty, therefore, in admitting the evening-morning to mean a prophetic day."¹ He further says that Daniel was told to shut up the vision, "because the fulfillment of it should be so far distant; a strong collateral argument, as I understand it, for the interpretation of 2300 prophetic days."² And "The vision is the whole vision of the ram and he-goat."³

Prof. Bush, in writing to Mr. Miller, said: "In taking a *day* as the prophetical time for a *year*, I believe you are *sustained* by the *soundest exegesis*, as well as *fortified* by the high names of Mede, Sir Isaac Newton, Bishop Newton, Faber, Scott, Keith, and a host of others, who have long since come to *substantially your conclusions* on this head. They *all agree* that the leading periods mentioned by Daniel and John *do actually expire about this age of the world*; and it would be strange logic that would convict you of heresy for holding in effect the same views which stand forth so prominently in the notices of these eminent divines." "Your results in this field of inquiry do not strike me as so *far out of the way* as to affect any of the great interests of truth or duty."⁴

¹*Sermons*, p. 46. ²*Ibid.*, p. 47. ³*Ibid.*, p. 45.

⁴*Ad. Her.*, Vol. VII., p. 38.

Writing to Prof. Stuart, Prof. Bush said: "I am not inclined precipitately to discard an opinion *long prevalent in the church*, which has commended itself to those whose judgments are entitled to profound respect. That such is the case in regard to the *year-day* calculations of prophecy, I am *abundantly satisfied*; and I confess, too, at once to the pleasure that it affords me to find that that which is sustained by *age* is also sustained by *argument*." Again he says: "Mede is very far from being the first who adopted this solution of the symbolic term, day. It is the solution naturally arising from the construction put, in *all* ages, upon the oracle of Daniel respecting the *seventy weeks*, which, by Jews and Christians, have been interpreted weeks of years, on the principle of a day standing for a year. This fact is obvious from the Rabbinical writers *en masse*, where they touch upon the subject."

If the old established principle of the year-day theory is wrong, then, said Prof. Bush, "not only has the whole Christian world been led astray for ages by a mere *ignis fatuus* of false hermeneutics, but the church is at once cut loose from every chronological mooring, and set adrift in the open sea, without the vestige of a beacon, light house, or star, by which to determine her bearings or distances from the desired millennial haven to which she had hoped she was tending."

5. *The Commencement of the Seventy Weeks.* These were believed by Mr. Miller to be weeks of years,—four hundred and ninety years,—and commenced with the decree of Artaxerxes Longimanus to restore and build Jerusalem, according to Ezra seventh, B. C. 457. This has also long been considered by commentators to be a settled point.

This point was not much questioned by any. A Mr. Kendrick, in a *New Exposition of the Prophecies of Daniel* said: "They are seventy years only, and commenced with the birth of Christ and ended with the destruction of the Jewish nation."¹ Rev. Calvin Newton affirmed, in the *Christian Watchman*, that they were fulfilled in seventy literal weeks.

Dr. Dowling said: "Mr. Miller says the four hundred and ninety years begin B. C. 457, which is correct. He says they end A. D. 33, which is also correct."²

6. *The Connection between the Seventy Weeks and 2300 Days.* This was a vital point in the chronology of Mr. Miller to bring the end in 1843.

The argument which Mr. Miller used in support of this point was based upon the literal meaning of the Hebrew word, which, in our version of Dan. ix. 24, is rendered "determined"—*cut off*, or *cut*

¹ P. 4. ² *Reply to Miller*, p. 49.

out,—and the circumstances in which Gabriel appeared to Daniel, as stated in the ninth chapter, with the instruction given.

Dr. Gill, a distinguished divine and scholar, rendered the word “determined” *cut off*, and is sustained by good scholars.

Hengstenberg, who enters into a critical examination of the original text, says: “But the very use of the word, which does not elsewhere occur, while others, much more frequently used, were at hand, if Daniel had wished to express the idea of determination, and of which he has elsewhere, and even in this portion, availed himself, seems to argue that the word stands from regard to its original meaning, and represents the seventy weeks, in contrast with a determination of time (*en platei*), as a period cut off from subsequent duration, and accurately limited.”¹

Gesenius, in his *Hebrew Lexicon*, gives *cut off* as the definition of the word, and many others of the first standing as to learning and research, and several versions have thus rendered the word.²

¹ *Christology of the Old Testament*, Vol. II., p. 301. Washington, 1839.

² A Hebrew scholar, of high reputation, makes the following remarks upon the work: “The verb *chathak* (in the Niphal form, passive, *nechtak*) is found *only* in Dan. ix. 24. Not another instance of its use can be traced in the entire Hebrew Testament. As Chaldaic and Rabbinical usage must give us the true sense of the word; if we are guided by these, it has the *single* signification of CUTTING, or CUTTING OFF.”

Such being the meaning of the word, and such the circumstances under which the prophecy of the seventy weeks was given, Mr. Miller claimed that *the vision* which Daniel was called on to consider, and respecting which Gabriel was to give him skill and understanding, was *the vision* of the eighth chapter; of which Daniel sought the meaning, which Gabriel was commanded to make him understand, but which, after Gabriel's explanation, none understood; and that the seventy weeks of years — *i. e.*, four hundred and ninety that were *cut off* — were cut off from the 2300 days of that vision; and, consequently, that those two periods must be dated from the same epoch, and the longer extend 1810 years after the termination of the shorter.

The same view was advocated by several English divines.

And Dr. Wilson, of Cincinnati, who is high authority in the Presbyterian Church, in a discourse on "Cleansing the Sanctuary," says: "I undertake to show that Daniel's 'seventy weeks' is the beginning or first part of the 'two thousand three hundred days' allotted for the cleansing of the sanctuary; that Daniel's 'time, times, and a half' is the last or concluding part of the 2300 days."

Prof. Stuart, Dr. Dowling, Prof. Chase, and others, who denied the year-day calculation when

applied to the 2300 days, of course dissented from Mr. Miller on this point.

Of those who admitted the year-day theory, Dr. Hamilton, Dr. Jarvis, Mr. Hinton, and Dr. Pond, denied any connection between the two periods. Dr. Hamilton, commenced the 2300 days B. C. 784, and ended them with the era of the Reformation, A. D. 1516. The others did not hazard any opinion respecting the time of their commencement.

7. *The Rise of the Papacy—the Little Horn of Dan. seventh.* Mr. Miller claimed that the one thousand two hundred and sixty years of the Papacy were to be reckoned from A. D. 538, by virtue of the decree of Justinian. This decree, though issued A. D. 533, did not go into full effect until 538, when the enemies of the Catholics in Rome were subjugated by Belisarius, a general of Justinian.

And of the 1260, 1290, and 1335 days, Mr. Dowling said: "If I am asked the question,—As you reject the interpretation Mr. Miller gives of these prophetic times, can you furnish a better? I reply, *I do not feel myself bound to furnish any.*"¹

Dr. Hamilton rather agreed with Faber and Scott, in dating from the decree of Phocus, A. D. 606.

8. *The Coming of Christ.* Mr. Miller contended

¹ *Reply to Miller*, p. 25.

that this was to be literal and personal. This was the view which had been entertained by the church in all ages, and is recognized in the formulas of faith adopted by all evangelical churches. Whether his coming is to be pre- or postmillennial, is another question; but that Christians, in all ages, have believed that Christ will come again in person to judge the world, will not be questioned.

That Christ will ever thus return was denied by Prof. Stuart and Prof. Bush. The former said that he had "a deeper conviction than ever of the difficulties which attended the supposition of a *personal, actual, and visible* descent of Christ and the glorified saints to the earth."¹ And again: "Christ himself assumed a visible appearance," at his first advent, "only that he might take on him our nature and die for sin. When he appears a second time, there is no necessity for assuming such a nature."²

Prof. Bush gave, as his opinion, that "the second advent of the Saviour is not affirmed to be *personal*, but *spiritual* and *providential*; and that the event so denominated is to be considered as having entered upon its incipient fulfillment at a very early period of the Christian dispensation."³

9. *The Return of the Jews.* Mr. Miller looked

¹*Hints*, 2nd Ed., p. 153. ²*Ibid.*, p. 185.

³*Anastasis*, p. 9.

for no return of the Jews previous to the resurrection of the just; and the righteous of that nation, who have died in the faith of Abraham, with all Gentile believers of like precious faith, he regarded as the subjects of all unfulfilled promises to Israel, —the fulfillment of which will be in the new earth, and in the resurrection out from among the dead.

That the promise to Abraham has reference to the resurrection state, is no novel or unscriptural view.

The Sadducees are reported to have asked Rabbi Gamaliel, the preceptor of Paul, whence he would prove that God would raise the dead; who quoted Deut. ix, 21: "Which land the Lord swore that he would give to your *fathers*." He argued, as Abraham, Isaac, and Jacob had it not, and as God cannot lie, that they must be raised from the dead to inherit it.

Mennasseh Ben Israel says: "It is plain that Abraham and the rest of the patriarchs did not possess that land; it follows, therefore, that they must be raised in order to enjoy the promised good, as, otherwise, the promises of God would be vain and false."¹

Of those who entered the lists against Mr. Miller, Dr. Dowling, Mr. Shimeal, and Dr. Hamilton,

¹ *De Resurrect. Mort.*, L. I., c. 1, sec. 4.

strenuously contended for the return of the Jews in the flesh to Palestine.

Prof. Stuart sustained Mr. Miller so far as the question has respect to the true Israel, applying the promises to all who are of the faith of Abraham.

10. *The Epoch of the Resurrection.* Mr. Miller held that the resurrection of the just will be pre-millennial, and that that of the wicked will be at the close of the millennium. This hinges on the interpretation given to Rev. xx. 4-6.

This point was vital to Mr. Miller's theory, for, however correct he might be in his *time*, without this *event* he must fail in his application of prophecy.

Prof. Bush, while he admitted that all "the leading periods mentioned by Daniel and John do actually expire *about* this age of the world,"¹ claimed that "the great event before the world is not its *physical conflagration*, but its *moral regeneration*."²

There were various other issues between Mr. Miller and his reviewers; but they were more collateral than vital to the question at issue, and are not, therefore, particularly noticed in this connection.

It is seen, from the foregoing, that Mr. Miller's points, taken separately, were not new or original with him; and that the peculiarity of his theory consisted in putting them *together*; and that, while

¹ *Letter to Mr. Miller*, p. 6. ² *Ibid.*, p. 11.

none of his opposers condemned the whole, and each point separately was admitted by some of them, there was no more unanimity among them, than between him and them. They had not only to battle with Mr. Miller's theory, but each had to disprove those of the others.

It was, therefore, not surprising that the reviewers of Mr. Miller made no impression on those who held his opinions.

Mr. Miller did not consider that his reviewers always treated him and his arguments with the utmost fairness; and, in speaking of them, he sometimes retorted in terms of great severity. Considering his treatment, by the religious and secular press, and the contumely which was incessantly heaped on him, that he should, at times, manifest a degree of impatience, was more an occasion of regret than of surprise. He was human, and shared in all the weaknesses common to humanity; but, whenever he failed to endure the smart of undeserved wounds with all the sweetness of gospel charity, no one more sincerely regretted it than he did; and his liability to err in this respect was with him a subject of many prayers and tears.

His severity, however, was often richly merited; and he knew how to be severe, without being uncourteous.

In speaking of the eighth chapter of Daniel, and the question, "How long shall be the vision?" he says, "The answer is, 'Unto 2300 days.'"

"'But,' says the critic, 'it is evenings-mornings.'"

"No matter; all men seem to understand it *days*; for it is so translated in every language with which we are acquainted at the present day. Therefore, this can never be made plainer, if this compound Hebrew word should be criticized upon until the judgment shall set. I am sick of this continual harping upon words."

In connection with Mr. Miller's criticism of his reviewers, as showing the means used and spirit manifested by both parties, the following extracts serve as an illustration :

BRIEF REVIEW OF DOWLING'S REPLY TO MILLER. No. I.

DEAR BRO. HIMES: I thank you for the book you sent me,—*Dowling's Reply to Miller*. I was in hopes, when I read his Introduction, we should have fair argument at least; yet when he gave his reasons for exposing my expositions, (as he calls them,) I had some fears that I had not found in him an honest, disinterested opponent.

I have read the work, and, if I am not in an

"egregious error," I plainly saw that Mr. Dowling was laboring in an uphill business. It was like the prayer we heard in Boston last winter, when the speaker prayed to God, "begging that he would not suffer men to burn up their Bibles after 1843." I find it, also, to be full of the same spirit of boasting and bragging which we find in *Miller Overthrown*, *Miller Exploded*, *Boston Resolution*, etc.; all of which are signs of the last days.¹

REVIEW OF DOWLING. No. II.

DEAR BRO. HIMES: I am pained to the heart when I see the deceit and art that are used at the present day to lull the church to sleep and deceive souls. Yes, I see even those who profess to be servants of Christ and lovers of souls, taking sides with the scoffer, and ridiculing and treating with contempt an important doctrine of the Bible, which has eternal consequences hanging upon a right understanding and a just appreciation of its truth. Of all the writers which I have seen, none is equal to "John Dowling, A. M., pastor of the Pine Street Baptist Church, Providence, R. I." He, in my opinion, will be the means of sinking more souls into perdition, than your "Parsons Cooke, Whittemore, Skinner, Cobb, Thomas," and all the host

¹See 2 Tim. iii. 1, 2.

of scoffers put together. For they have only prompted men to read and hear with more attention and profit. But Dowling steals upon men in that sly, deceitful, and artful manner, that they are chilled before they know it, and poisoned with a noxious vapor by the air they breathe. The effects will be easily seen, wherever Dowling's work is read and believed; the Bible will be neglected, reformations will cease, indifference succeed.

Dr. Dowling was one of Mr. Miller's most severe critics, and his influence against Mr. Miller was very great.

In this connection the following from the pen of Bro. Welcome is of interest. Speaking of church festivals which seem first to have been introduced in those days, he says: "At some of these festivals Dr. Dowling's book entitled *Millerism Used up for a Shilling*, was sold, and the subjects of the Lord's coming and the judgment ridiculed by these religious, sporting mockers."

CHAPTER X.

FANATICISM REPUDIATED.

AT the close of his lectures in Philadelphia, Mr. Miller went to Trenton, N. J., to spend the Sabbath (February 12th, 1843). By invitation of the mayor of that city, he lectured there three days, and was listened to by crowded houses.

From Trenton he returned to New York City, but held no public meeting there. He improved the opportunity to visit a brother at Williamsburg, Long Island, where he had an interview with the editor of the *Gazette and Advertiser*, who thus referred to it:

“Our curiosity was recently gratified by an introduction to this gentleman, who has probably been an object of more abuse, ridicule and black-guardism, than any other man now living. A large number of the veracious editors of the political and religious newspapers have assured us that Mr. Miller was totally insane, and sundry preachers had confirmed this assurance. We were some-

what surprised to hear him converse on religious subjects with a coolness and soundness of judgment which made us whisper to ourselves,

‘If this be madness, then there is method in ’t.’”

The following statement from the writings of Elder J. V. Himes is of interest:

“Much has been said in the pulpit, and by the editors of public journals, about the *evil* tendency of Mr. Miller’s lectures. An orthodox clergyman of Lynn (Rev. Parsons Cooke), thinks they are more demoralizing than the *theatre*! A minister in Boston, of high standing, stated to one of his hearers, that he thought it as great a sin for church members to attend these lectures, as to visit the theatre. Indeed, most of the ministers and laity of different denominations, who have not heard Mr. Miller, have judged unfavorably of his labors. It is supposed that the people are *frightened—excited* by terrific scenes connected with the conflagration of the world.”

On the 6th of April he commenced a letter to Mr. Himes, in which he says: “I am now at home; was brought home six days since. I am very weak in body, but, blessed be God! my mind, faith, and hope, are yet strong in the Lord.”

His complaint manifested itself in a multiplicity and succession of carbuncle boils, which were a

great drain on his system, and wasted his strength rapidly. On the 3d of May, when their violence had greatly abated, he wrote: "My health is on the gain, as my folks would say. I have now *only* twenty-two boils, from the bigness of a grape to a walnut, on my shoulder, side, back, and arms. I am truly afflicted, like Job, and have about as many comforters, only they do not come to see me, as Job's did."

On the 28th of May, his son wrote: "Father's health is no better, on the whole. He continues very weak and low, confined to his bed most of the time." In addition to his numerous boils, he had, by a fever, been brought near to death's door.

About the 1st of July he was so far recovered as to be able to walk about his house, and his health continued to improve, so that, from the 6th to the 9th of September, he gave a course of lectures in N. Springfield, Vt. On the 2d of October he gave two addresses at the camp-meeting in Exeter, N. H., and arrived at Lowell, Mass., on the 3d. He went to Boston on the 6th, gave three discourses, and then returned home to Low Hampton, where he remained till the 9th of November.

During this tour, Mr. Miller was much pained by witnessing a tendency to fanaticism on the part of some who held to his views.

The views of Mr. Miller being embraced by per-

sons belonging to various religious denominations, it was impossible, from the nature of the case, for those of any particular faith to teach their own private opinions in connection with the Advent, without exciting the jealousy of those who held opposite sentiments. To avoid any such clashing of opinions, the following platform was adopted by the first conference held by believers in the Advent (October 14th, 1840), in their address unanimously presented to the public, in part as follows :

“Our object in assembling at this time, our object in addressing you, and our object in other efforts, separate and combined, on the subject of the kingdom of heaven at hand, is to revive and restore this ancient faith, to renew the ancient landmarks, to ‘stand in the way’ in which our fathers walked, and the martyrs ‘found rest to their souls.’ We have no purpose to distract the churches with any new inventions, or to get ourselves a name by starting another sect among the followers of the Lamb. We neither condemn nor rudely assail others of a faith different from our own, nor dictate in matters of conscience for our brethren, nor seek to demolish their organizations, nor build new ones of our own ; but simply to express our convictions, like Christians, with the reasons for entertaining them.

"We are not of those who sow discord among brethren, who withdraw from the fellowship of the churches, who rail at the office of the ministry, and triumph in the exposure of the errors of a secular and apostate church, and who count themselves holier than others, or wiser than their fellows. The gracious Lord has opened to us wondrous things in his word, whereof we are glad, and in view of which we rejoice with fear and trembling. We reverently bless his name, and we offer these things, with the right hand of our Christian fellowship and union, to all disciples of our common Lord, of every section and denomination, praying them by the love of the crucified Jesus, to regard the promise of his coming, and to cultivate the love of his appearing, and to sanctify themselves in view of his approaching with power and great glory; although they conscientiously differ from us in minor points of faith, or reject some of the peculiarities which exist in individuals of this conference."

In the autumn of 1842, Mr. Miller's views were embraced by John Starkweather, a graduate of the Andover Theological Seminary, and a minister of good standing in the Orthodox Congregational denomination. He had been a minister at the Marlboro Chapel, in Boston, and at other places, and was regarded as a man of peculiar sanctity. He was, at that time, unemployed by any people, and

Elder Himes being obliged to spend much of his time in preaching in other places than Boston, Mr. Starkweather was called as an assistant pastor of his church, at the chapel in Chardon Street.

Mr. Starkweather commenced his labors there in October, 1842. He was tall, well-formed, and had a voice of great power and not unpleasant tones. His personal appearance was thus prepossessing, which, with his reputation for superior sanctity, enabled him easily to secure the confidence of his hearers, who nightly thronged the chapel.

His principal theme was the necessity of a preparation for the Saviour's coming. At such a time no subject seemingly could be more appropriate. But Mr. Starkweather had embraced peculiar views respecting personal sanctification; and, contrary to the understanding which had been had on the subject of sectarian views, he made his own notions not only a test of readiness for the Lord's coming, but of Christian fellowship,—demanding the largest liberty for himself, and granting none to others. He taught that conversion, however full and thorough, did not fit one for God's favor without a second work; and that this second work was usually indicated by some bodily sensation.

During the winter, the losing of strength and other cataleptic and epileptic phenomena became

manifested, and were hailed by him as evidences of the great power of God in the sanctification of those who were already devoted Christians. He denominated such "the sealing power."

Near the close of April, 1843, it was deemed necessary to take a decided stand on the subject. A meeting had been appointed for the afternoon, and Mr. Himes, who had been absent during these occurrences, with judicious brethren determined to endeavor to stem the current of fanaticism which had commenced. In a calm and faithful manner, he gave them the history of various movements which had been destroyed or greatly injured by fanaticism; and, without intimating that evidences of such then existed, he exhorted them to learn from past experience, and see to it that they avoid the rocks on which others had been shipwrecked.

Mr. Starkweather arose in reply, and was so vehement that Mr. Himes felt justified in again addressing the audience, exposing the nature of the exercises that had appeared among them, and their pernicious tendency.

This so shocked the sensibilities of those who regarded them as the "great power of God," that they cried out and stopped their ears. Some jumped upon their feet, and some ran out of the house. "You will drive out the Holy Ghost!" cried one. "You are throwing on cold water!"

"Throwing on cold water!" said Mr. Himes; "I would throw on the Atlantic Ocean before I would be identified with such abominations as these, or suffer them in this place unrebuked."

Mr. Starkweather immediately announced that "the saints" would thenceforth meet at another place than the Chardon Street Chapel; and, retiring, his followers withdrew with him.

From this time he was the leader of a party, held separate meetings, and, by extending his visits to other places, he gained a number of adherents. He was not countenanced by the friends of Mr. Miller; but the public identified him and his movement with Mr. Miller and his. This was most unjust to Mr. Miller.

On the 9th of August, 1843, a camp-meeting commenced at Plainfield, Ct., which Mr. Starkweather attended, and some manifestations were exhibited which were entirely new to those present, and for which they could not account. Another meeting was held at Stepney, near Bridgeport, on the 28th of the same month, where the developments were more marked. A few young men, professing to have the gift of discerning spirits, were hurried into great extravagances. Elder J. Litch published a protest against such exhibitions, in which he said:

"A more disgraceful scene, under the garb of piety, I have rarely witnessed. For the last ten

years I have come in contact nearly every year, more or less, with the same spirit, and have marked its developments, its beginning, and its result; and am now prepared to say that it is evil, and only evil, and that continually. I have uniformly opposed it wherever it has made its appearance, and as uniformly have been denounced as being opposed to the power of God, and as resisting the operations of the Spirit. The origin of it, is the idea that the individuals thus exercised are entirely under the influence of the Spirit of God, are his children, and that he will not deceive them and lead them astray; hence every impulse which comes upon them is yielded to as coming from God, and, following it, there is no length of fanaticism to which they will not go."¹

This fanaticism was the result of Mr. Starkweather's teaching that "gifts" were to be restored to the church.

On the 13th of September, another meeting was held at Windsor, Ct. The same spirit appeared there, and is described by Elder L. C. Collins in the *Signs of the Times*, September 27th, 1843. One female, believing that, as Peter walked on the sea by faith, so she by faith might walk across the Connecticut river, resolved to make the attempt, but was prevented.

¹ *Midnight Cry*, Sept. 14th, 1843.

During Mr. Miller's confinement by his sickness, he had not come in contact with any of these things; but, on his last tour into Massachusetts, he had seen something of it, and took the earliest opportunity to do his duty respecting it, by a prompt disclaimer. Before reaching home, he stopped a day at Castleton, Vt., and wrote the following letter, which was published in the *Signs of the Times* of November 8th, 1843:

“DEAR BROTHER: My heart was deeply pained, during my tour east, to see in some few of my former friends a proneness to wild and foolish extremes and vain delusions, such as working miracles, discerning of spirits, vague and loose views on sanctification, etc.

“As it respects the working of miracles, I have no faith in those who pretend beforehand that they can work miracles. Whenever God has seen fit to work miracles, the instruments have seemingly been unconscious of having the power, until the work was done. They have, in no instance that I recollect, proclaimed as with a trumpet that they could or would work a miracle. Moses and the apostles were more *modest* than these modern pretenders to this power.

“The discerning of spirits is, I fear, another fanatical movement to draw off Adventists from

the truth, and to lead men to depend on the feeling, exercise, and conceit of their own mind, more than on the word of God. If all Christians were to possess this gift, how should we live by faith? Each would stand upon the spiritual gifts of his brother, and, if possessed of the true Spirit of God, could never err. Surely the devil has great power over the minds of some at the present day. And how shall we know what manner of spirit they are of? The Bible answers: 'By their fruits ye shall know them.' Then it is not by the Spirit. I think those who claim this power will soon manifest, by their fruits, that they have another rule than the Bible.

"On sanctification I have but little at present to say. Sanctification has two prominent meanings in Scripture: setting apart for holy purposes; and being cleansed from all sin and pollution. Every soul converted to God is sanctified in the first sense. He devotes himself to God, to love, serve, and obey him forever. Every one who obtains complete redemption, body, soul, and spirit, is sanctified in the second sense. The first kind is, or ought to be, now enjoyed by every *true believer* in Christ. The other will never be accomplished till the resurrection of the just, when these vile bodies shall be changed. I have not written this to condemn my 'perfect' brother, or to call out a

reply. He may call one thing perfect sanctification, and I another. I beg of my brother to let me follow on to know the Lord; and God forbid that I should call him back. May God sanctify and prepare us for his own use, and deliver us from the wrath to come.

“Yours in the blessed hope,

“WILLIAM MILLER.

“*Castleton, Vt., Oct. 12th, 1843.*”

Not only Mr. Miller, but all who were in his confidence, took a decided position against all fanatical extravagances. They never gave them any quarter; while those who regarded them with favor soon arrayed themselves against Mr. Miller and his adherents. Their fanaticism increased; and though opposed by Mr. Miller and his friends, the religious and secular press very generally, but unjustly, connected his name with it;—he being no more responsible for it than Luther and Wesley were for similar manifestations in their day.

The state of the cause at this time, and the state of mind produced by the belief of the Advent near, was very truthfully and impartially depicted by Rev. Alexander Campbell, President of Bethany College, Va., in the following article, copied from the *Millennial Harbinger*:

“As time advances, the doctrine of the Second

Advent in 1843 gains new interest, and grasps with a stronger hold the minds of all who assent to its strong probability. What topic more sublime, more soul-subduing, more delightful to the Christian, than that of the Lord's glorious return to judge the world, to reward his friends and punish his enemies?

"Everything in society is now favorable to the rapid propagation of the new theory. The prevailing ignorance of the Bible, and especially of prophecy, on the part of many who declaim against 'Millerism,' and the unfortunate essays of learned men in their zeal for old opinions, so far transcending the oracles of reason and the canons of common sense, have contributed no little to advance into public favor the doctrine of 'the Second Advent near.'

"But more than any other individual cause have the profane scoffings, falsehoods, and caricatures of the religious and political press, in opposition to the doctrine of the 'Second Advent near,' contributed to confirming the minds of the initiated in the pleasing hope, and to the furnishing of their preachers with new '*signs of the times*' in arguing the certainty of their opinions. If Noah, Daniel, and Job, had reappeared in the person of friend Miller, and uttered the oracles of the Lord, they would have been derided, slandered, misrepresented, and de-

nounced as disturbers of the peace of the world's giddy dance, and troublers of the modern Israel in her one hundred and one fractions of orthodox proscription, just as Mr. Miller and his party have been.

“Another reason of the assurance of the faith in the minds of those who are true believers of the doctrine, is the delightful state of mind into which they feel themselves inducted through the new theory. Every righteous man must feel an exquisite pleasure in the strongly anticipated immediate return of his Lord. For in a moment, in the twinkling of an eye, perhaps during some prayer or song of praise, while in the midst of a monosyllable, one half uttered in time, the other in eternity,—the first accent from a mortal, the second from an immortal tongue, crystalized into a gem in less than time's shortest mark or minutest point,—we have passed the bourn of mortality, and are found dwelling not in houses of clay, founded in the dust, but in a house from heaven, spiritual, incorruptible, immortal, and glorious.

“No doctrine, then, more cheering than that of ‘the Second Advent near;’ no opinion produces a more delightful state of mind.”

In compliance with an invitation from Rev. A. Claghorn, pastor of the Baptist Church, and twenty-three others, Mr. Miller lectured in Lewiston, N. Y.,

from the 11th to the 17th of December. There were many hearers present from Canada, as well as from the American side of the line, who gave him a respectful hearing. Writing respecting this place, Mr. Miller says:

"I was here, as at Rochester and Lockport, challenged to a public debate by a Universalist. I will not contend with them. It would be an admission that they *might* be right, which I cannot for a moment believe. Michael would not contend with the devil. Why? Because he would not admit he could be right. Was he afraid of the devil? No. But he said, 'The Lord rebuke thee, Satan!' And so say I to his ministers."

On the 28th of January he again visited Boston, and gave a course of lectures in the Howard Street Tabernacle. This was his ninth visit to Boston, and his seventh regular course of lectures there. On no previous occasion had such crowds been present to hear as were then assembled in that capacious building.

On the 5th of February, in company with Mr. Himes, he left for New York City.

They arrived in New York on the evening of the 6th of February, 1844, and found a conference assembled in Franklin Hall. Mr. Miller gave two discourses there on the 7th; when, finding the place too small, they adjourned to the Broadway Taber-

nacle, where he lectured, in the afternoon and evening of the 8th and 9th of February, to crowded assemblies. It was estimated that not less than five thousand persons were present.

While drawing crowded houses of intelligent and attentive hearers, his name was seldom mentioned in the religious press, except by way of ridicule or denunciation; and many churches, particularly those of his own denomination, were taking disciplinary steps with those who had embraced his views. This called forth from him the following

“ADDRESS TO BELIEVERS IN CHRIST OF ALL DENOMINATIONS.

“DEAR BRETHREN: We would ask, in the name of our dear Master, Jesus Christ, by all that is holy, by the fellowship of the saints, and the love of the truth, why you cast us off as if we were heretics? What have we believed, that we have not been commanded to believe by the word of God, which you yourselves allow is the rule and only rule of our faith and practice? What have we done that should call down such virulent denunciations against us from pulpit and press, and give you just cause to exclude us [Adventists] from your churches and fellowship?”

CHAPTER XI.

THE PASSING OF THE TIME.

THE vernal equinox of 1844 was the furthest point of time to which Mr. Miller's calculation of the prophetic periods extended. When this time passed, he wrote to Mr. Himes as follows:

“LOW HAMPTON, March 25th, 1844.

“MY DEAR BROTHER HIMES: I am now seated at my old desk in my east room, having obtained help of God until the present time. I am still looking for the dear Saviour, the Son of God, from heaven.

“The time, as I have calculated it, is now filled up, and I expect every moment to see the Saviour descend from heaven. I hope that I have cleansed my garments of the blood of souls. I feel that, as far as it was in my power, I have freed myself from all guilt in their condemnation. . . .

“I feel almost confident that my labors are about done; and I am, with a deep interest of soul, look-

ing for my blessed and glorious Redeemer, who will be King over all the earth, and God with us forevermore. This, I can truly say, is my chief desire. It is my meditation all the day long. It is my song in the night. It is my faith and hope. It consoles me in sickness, comforts me in tribulation, and gives me patience to endure the scoffs and taunts of the selfish and ungodly. My faith and confidence in God's word are as strong as ever, although Christ has not come in the time I expected. I still believe that the time is not far off, and that God will soon—yes, too soon for the proud and scoffing—justify himself, his word, and the cry which has been given.

“To him I leave the event. For him I watch and pray: Come, Lord Jesus, come quickly. Amen! Even so come, Lord Jesus.

“WILLIAM MILLER.”

On the 2d of May he wrote as follows:

“TO SECOND ADVENT BELIEVERS.

“Were I to live my life over again, with the same evidence that I then had, to be honest with God and man I should have to do as I have done. Although opposers said it would not come, they produced no weighty arguments. It was evidently

guess-work with them; and I then thought, and do now, that their denial was based more on an unwillingness for the Lord to come than on any arguments leading to such a conclusion.

"I *confess my error*, and acknowledge *my disappointment*; yet I still believe that the day of the Lord is near, even at the door; and I exhort you, my brethren, to be watchful, and not let that day come upon you unawares. The wicked, the proud, and the bigot will exult over us. I will try to be patient."

In this connection the following from the pen of Bro. Gibbs is given:

"We will give the reader an account of what occurred at Mr. Miller's home on the evening of April 23d, 1843, as we have had the pleasure of listening to it in detail from the lips of his daughter who was at home at the time. She says: 'That night we had a prayer meeting at Low Hampton, N. Y. All went home at nine o'clock. I went to bed. There was no sitting up; and as for ascension robes that was all false. There have been many things published in the papers about us that is not true. But you know scoffers have got to talk in the last days.'"

Shortly after this he wrote the following lines respecting his disappointment:

“How tedious and lonesome the hours,
While Jesus, my Saviour, delays!
I have sought him in solitude's bowers,
And looked for him all the long days.

“Yet he lingers—I pray tell me why
His chariot no sooner returns?
To see him in clouds of the sky,
My soul with intensity burns.

“I long to be with him at home,
My heart swallowed up in his love,
On the fields of New Eden to roam,
And to dwell with my Saviour above.”

During the last week of May, the annual conference of Adventists was held in the Tabernacle at Boston. Mr. Miller was present, and, at the close of one of the meetings, in accordance with a previous notice, arose, and frankly confessed his mistake in the definite time at which he supposed the prophetic periods would have terminated. The following notice of this confession, written by a hearer, appeared in the *Boston Post* on the 1st of June following:

“FATHER MILLER'S CONFESSION.—Many people were desirous of hearing what was termed Father Miller's Confession, which, according to rumor, was to be delivered at the Tabernacle on Tuesday evening last, when and where a large concourse assembled, myself among the number, to hear the ‘conclusion of the whole matter;’ and I confess I

was well paid for my time and trouble. I should judge, also, by the appearance of the audience, and the remarks I heard from one or two gentlemen not of Mr. Miller's faith, that a general satisfaction was felt. I never heard him when he was more eloquent or animated, or more happy in communicating his feelings and sentiments to others. Want of time and space will not permit me to give even a mere sketch of his remarks, which occupied more than an hour. He confessed that he had been disappointed, but by no means discouraged or shaken in the faith in God's goodness, or in the entire fulfillment of his word, or in the speedy coming of our Saviour, and the destruction of the world. Although the supposed time had passed, God's time had not passed. 'If the vision tarry, wait for it.' He remained firm in the belief that the end of all things is at hand, even at the door. He spoke with much feeling and effect, and left no doubt of his sincerity. "D."

His disappointment in the passing of time was great; but it did not at all impair his confidence in God, or affect his usual cheerfulness of disposition. Elder Josiah Litch, who visited him on the 8th of June, at Low Hampton, thus wrote:

"I found both himself and family well and in fine spirits. Indeed, I have never seen him when he seemed to enjoy himself better than at present.

If any evidence of his sincerity in preaching the Advent of Christ in 1843 were wanting, in addition to his arduous and unrequited toil of twelve years, his present humble submission to his disappointment, and the spirit of meekness with which the confession of disappointment is made, is sufficient to satisfy the most incredulous that nothing but a deep conviction of duty to God and man could have moved such a man to such a work. That he is greatly disappointed in not seeing the Lord within the expected time, must be evident to all who hear him speak; while the tearful eye and subdued voice show from whence flow the words he utters."

For a few months previous to this time, the attention of some had been directed to the tenth day of the seventh month of the current Jewish year, as the probable termination of several prophetic periods. This was not generally received with favor by those who sympathized with Mr. Miller, till a few weeks previous to the time designated, which, on that year, following the reckoning of the Caraites, fell on the 22nd day of October. Mr. Miller had, a year and a half previous, called attention to the seventh month as an important one in the Jewish dispensation; but as late as the date of his last letter (September 30th) he had discountenanced the positiveness with which some

were then regarding it. On the 6th of October he was first led to favor the expectation which pointed to that month, and thus wrote: "If Christ does not come within twenty or twenty-five days, I shall feel twice the disappointment I did in the spring."

About the same time, also, the belief in the given day was generally received. There were exceptions, but it is the duty of the impartial historian to record the fact, that those who had embraced the views of Mr. Miller, did, with great unanimity, heartily and honestly believe that on a given day they should behold the coming of the King of glory.

The world cannot understand how that could be; and many who professed the name of Christ, have spoken contemptuously of such an expectation. But those who in sincerity love the Saviour, can never feel the least emotion of contempt for such a hope. To show that such a contempt was felt for Wm. Miller and for the Millerites in those days, we have but to notice the fact that just such contempt is after so many years still manifested. For proof we call attention to a few clippings from the Boston papers upon an anniversary of the movement:

In the *Boston Herald* of April 18th, 1887, in large headings was written, "Old Memories Re-

called. The Millerite Delusion and its Originator. The Crazy Actions of Miller's Followers. Of all the delusions which ever took hold of the people of *this* part of the habitable globe, I think that of Millerism or Second Adventism capped the climax. For Joanna Southcott never had a more deluded set of followers." The writer's name was signed, "Doubleyou B."

The *Boston Record* in 1888 published the following: "They Did Not Go Up. How Millerites Waited for the Trump of Gabriel. Story of a Strange and Almost-Forgotten Delusion."

"In the *Boston Herald* of Feb. 8th, 1893, was a piece headed, "In White Ascension Robes. The Millerites Listened for the Blast of the Trumpet. Here in Boston Fifty-two Years Ago. Thousands Made Ready for the End of the World. A Famous Delusion. Their Tabernacle was Afterward Converted Into a Theatre." The writer went on to say: "It may be that one of the most extraordinary religious, or perhaps it can be better said fanatical, delusions that Boston has ever known, was what was called the Millerite craze, which had its commencement in this city, on Feb. 8th, 1841, just fifty-two years ago to-night, and which lasted about three years. The fateful 23d of April arrived, and at an early hour the tabernacle was crowded with men, women and children, some of

them wearing long, white 'ascension robes,' and apparently ready to take on the angelic form and attributes in the twinkling of an eye." (For years there has been a reward offered to the person who could testify to any such transactions or produce any such robes; but no one has as yet been able to do so.)

The *Boston Globe*, of February 24th, 1893, says: "Old Times at the Howard Athenæum. First Performance Given by the Millerites in their Ascension Robes. Upon the spot where now stands the Howard Athenæum there was built during the religious excitement of 1843-44, a huge, wooden structure which Miller named 'The Tabernacle.' Here the disciples of the prophet, dressed in the slimmest of white robes, awaited the day of ascension; and here were enacted scenes more dramatic and more startling than have ever been seen on the Athenæum stage."

The last and most insufferable issue which we have seen printed by the daily press, was that of April, 1893. It read thus: "In Ascension Robes. The Millerites Awaited the Toot of Gabriel. On the 23d of April, 1843, Rev. William Miller and his band of faithful followers or Millerites, as they were called, were fully prepared for the end of the world."

They pictured out the Tabernacle with people

going up in the air. William Miller is seated on the ridge-pole with chart in hand. A man by the name of "Pickle" is blowing the trumpet, and Joshua V. Himes is trying to go up, but Satan holds him back, saying, "Joshua V., you must stay with me."

This scandalous piece was resented by the ministers of the Advent Christian faith; it being so untruthful and misleading to the public, and most of all so disrespectful to the word of God.

The following resolutions were adopted by the Boston Advent Preachers' meeting, April 24th, 1893:

"WHEREAS, there appeared in the *Boston Sunday Globe*, of April 23d, a scurrilous and scandalous article purporting to describe the ascension robes and acts of the so-called Millerites, their antics and going up, illustrated in a way to ridicule such people by burlesque and extravaganza, thus misleading and prejudicing the public and straying from the line of historical accuracy, the whole being a glaring tissue of misrepresentation and falsehood, reckless and indifferent to the feelings and interests of a respectable Christian body, the Advent Christian people of the United States therefore

"*Resolved*, By the Advent Christian preachers' meeting, assembled in convention in Boston, this

24th day of April, 1893, and representing the body of Adventists, sometimes reproachfully called 'Millerites,' do solemnly and earnestly protest against the aforesaid abusive misrepresentations, slurs and slanderous falsehoods, statements of which there is no proof of any reliable sort, while there are living witnesses in proof of the contrary, and we put ourselves hereby on record in this protest.

"Resolved, That we consider the editorial staff and publishers of the *Globe* responsible for these false statements, which are blasphemous in the manner in which they refer even to scriptural subjects and statements as referring to the 'toot' of the horn of Gabriel and the like, as well as disrespectful and insulting to the people they thus caricature and scandalize. With the now repeated story long since challenged and never proved true of 'white ascension robes,' and the like, and we respectfully claim that they, in the paper, as prominently and fully, with candor and respect to us, retract from their statements, and set this matter right before the public, and desist in future from further publication of matter of this sort and character, and treat us as we are, a respectable Christian people, who, while we acknowledge some individual instances of extreme worth, claim to be as free as any other denomination of anything of

the sort, and stand as well as any others in character and worth."

The following committee was appointed to confer with the editors of the *Globe* and present these resolutions: L. C. McKinstry, E. A. Stockman, A. W. Sibley. The resolutions were published the following week, in the *Boston Globe*.

The effect of those entertaining the belief in the tenth day of the seventh month theory is thus described by Mr. Miller, in a letter dated October 11th, 1844.

"I think I have never seen among our brethren such *faith* as is manifested in the seventh month. 'He will come,' is the common expression. 'He will not tarry the second time,' is their general reply. There is a forsaking of the world, an unconcern for the wants of life, a general searching of heart, confession of sin, and a deep feeling in prayer for Christ to come."

The time immediately preceding the 22nd of October was one of great calmness of mind and of pleasurable expectation on the part of those who regarded that point of time with interest. There was a nearness of approach to God, and a sweetness of communion with him, to which those who experienced it will ever recur with pleasure. During the last ten days, secular business was, for the most part, suspended; and those who looked for

the Advent gave themselves to the work of preparation for that event, as they would for death, were they on a bed of sickness, expecting soon to close their eyes on earthly scenes forever.

There were some cases of extravagance, as there have been in all great movements; and it would have been strange had there not been. But the published accounts of these were greatly exaggerated, and hundreds of reports had no foundation in fact. All reports respecting the preparation of ascension robes, etc., and which are still by many believed, were demonstrated over and over again to be false and scandalous. In the investigation of the truth of such, no labor and expense was spared; and it became morally certain that *no instance of the kind anywhere occurred.*

The most culpable incident, which had any foundation in fact, was in Philadelphia. In opposition to the earnest expostulations of Mr. Litch and other judicious persons, a company of about one hundred and fifty, responding to the pretended vision of one C. R. Georgas, on the 21st of October, went out on the Darby Street road, about four miles from Market Street bridge, and encamped in a field under two large tents, provided with all needed comforts. The next morning, their faith in Georgas' vision having failed, all but about a dozen returned to the city. A few days later the

others returned. That was an act, the report of which was greatly exaggerated. It met the emphatic disapproval of Mr. Miller and the Adventists generally, and its folly was promptly confessed by the majority of those who participated in it.

The day passed, and the expectation of the Advent at that time was proved to be premature. The friends were at first quite saddened, but were not disheartened by the passing of the time. This was the *only* specific *day* which was regarded by intelligent Adventists with any positiveness. There were other days named by those whose opinions were received with no favor; but their unauthorized declarations should not be imputed to the body.

In the first communication received from Mr. Miller after this time, he wrote as follows:

“LOW HAMPTON, November 10th, 1844.

“DEAR BROTHER HIMES: I have been waiting and looking for the blessed hope, in expectation of realizing the glorious things which God has spoken of Zion. Yes; and, although I have been twice disappointed, I am not yet cast down or discouraged. God has been with me in spirit, and has comforted me. I have now much more evidence that I do believe in God's word. My mind is perfectly calm, and my hope in the coming of Christ is as strong as ever.

"I have done only what, after years of solemn consideration, I felt it my solemn duty to do. If I have erred, it has been on the side of charity, love to my fellow-men, and conviction of duty to God. I could not see that I should harm my fellow-men, even supposing the event should not take place at the time specified; for it is a command of our Saviour to look for it, to watch and be ready. And, if I could by any means, in accordance with God's word, persuade men to believe in a crucified, risen, and coming Saviour, I felt it would have a bearing on the everlasting welfare and happiness of such. I had not a distant thought of disturbing our churches, ministers, or religious editors, or of departing from the best biblical commentaries or rules which had been recommended for the study of the Scriptures. And, even to this day, my opposers have not been able to show wherein I have departed from any rule laid down by our old standard Protestant writers.

"Our duty now is to comfort one another with the words of Christ's coming, to strengthen those who are weak among us, to establish the wavering, and to raise up the bowed down, speaking often one to another, and forsaking not the assembling of ourselves together. Let our conversation be in heaven, from whence we look for the Saviour; for

the time has now come for us to live by faith, a faith that is tried like gold seven times purified.

“Brethren, hold fast; let no man take your crown. I have fixed my mind on another time, and here I mean to stand until God gives me more light, and that is, *to-day, to-day*, and *to-day*, until he comes. Permit me to illustrate this by a parable:

“A certain nobleman, about taking a long journey, called together his servants, gave instructions to every one respecting their work, and commanded them to be faithful in their several occupations; and, at his return, each one was to be rewarded according as his work should be done. He informed them how many days he should be absent, but did not give them the time in the night when he should return; but informed them that, if they would watch, they should know when he was near, even at the door. And he informed them how they might know this: they would first see the lights of his carriage in the distance, and they would hear the rumbling of his carriage-wheels, when they must go out and immediately open for him the portal gates. Whether he should come in the first, second, third, or fourth watch, he would not then inform them; but commanded them to watch.

“After he was gone, many of the servants began

to neglect their Master's business, and to form plans for their own amusement; and thus the days appointed for their Master's return were forgotten. The giddy whirl of dissipation filled their mind, time passed rapidly along, and the days had nearly expired, when some of the servants discovered the record of them in the steward's book. This was immediately read in the hearing of all, and created no small excitement among them. Some said the time was not revealed, because the Master said the watch was not known. Others declared that he would never return, but would send his principal servant, when they should have a feasting time to their own liking. Thus were they disputing and wrangling, until the days, according to the best reckoning they could make, had run out, and the night came in which some of them expected him. The porter and a few others determined to watch, while the remainder of the servants were feasting and drinking. The former kept a good look-out; for, at the first watch, they expected their Master. They thought that they saw the light, and heard the rumbling of the wheels. They ran among the servants, and cried, 'Behold! the Master cometh.' This made no small stir, and caused many to make preparation for his return. But it proved to be a false alarm. Then the other servants ridiculed the porter and

his friends for their *fear*, as *they* called it, and returned to their feasting. The porter and his friends were vigilant until the second watch, when they were again disappointed; and those who had not watched were more vexed than ever. They scoffed and mocked, and turned some of the others out doors. Again they waited for the third watch; and again they were disappointed. The majority of the servants, more angry than ever, now beat and bruise the porter and his friends, and turn them all out of the house, lock the doors, and lay themselves down to sleep. At the fourth watch the Master comes, and finds the porter and a few companions watching, while the doors are barred, and the remainder of the servants are asleep.

"Now let me inquire, Will the Master condemn the porter and his friends for making those false alarms? Will he punish them for disturbing the carousings of their brethren? Which of these two classes of servants will have shown the most love for their Master? Let each one answer these questions, and decide his own case justly.

"Yours, as ever, looking, etc.,

"WILLIAM MILLER."

On the 18th of November he wrote an article for the *Herald* on the necessity of exercising patience unto the coming of the Lord. He charac-

terized that as the time of patience, when "ye have need of patience, that, after ye have done the will of God, ye might receive the promise; for yet a little while, and he that shall come will come, and will not tarry." (Heb. x. 36, 37.) Therefore he exhorted them, saying, "Be ye also patient: establish your hearts; for the coming of the Lord draweth nigh." (Jas. v. 8.)

There was at that time, certainly, great need of the exercise of patience; for taunting expressions, like "You have not gone up yet!" or "When are you going up, now?" were no uncommon salutation, even from *some* who professed to believe that God *has* "appointed a day in the which he will judge the world;" when the saints *will* "be caught up together . . . to meet the Lord in the air;" and that the elements *will* "melt with fervent heat."

Owing to this state of things, he was led to consider that his work as a public speaker was done; that God, in his providence, had closed the door of his access to the people; and that, consequently, he had nothing more to do in the way of warning sinners to prepare for the coming of Christ, which, he expressed his confidence in the same letter, would not extend beyond that Jewish year.

On the 29th of November, he wrote to Eld. T. E. Jones: "The disappointment which we have experienced, in my opinion, could never have been

foreseen or avoided; and we have been honest men, and believed in the truth of the Bible. I have had time, a few weeks past, to review the whole subject, and, with all the aid of Stuart, Chase, Weeks, Bush, and the whole school of modern writers, I cannot see why we were not right. Taking them altogether, instead of disproving our position, they disprove each other, and confirm me in my views of prophecy.

"But, say you, time has shown us wrong. I am not so certain of that. Suppose that Christ should come before the end of this Jewish year: every honest man would say we were right. And if the world should stand two, or even three years more, it would not, in the least, affect the manner of the prophecy, but the time. One thing I do know, I have preached nothing but what I believed; and God has been with me; his power has been manifested in the work, and much good has been effected; for the people have read the Bible for themselves, and no one can honestly say that he has been deceived by me. My advice has always been for each to study the evidence of his faith for himself."

Four days later he again wrote to the *Herald*:

"DEAR BRETHREN: I cannot sit down to write without the reflection that this letter may never

reach its destination. Yet I believe in occupying till Christ shall come. Therefore, I still feel it my duty to occasionally drop you a line, to let you know how my soul prospers and how my faith holds out. As it respects the soul,—I have never enjoyed more calmness of mind, nor more resignation to the holy will of God, and patience of spirit, than I have within a few weeks past. My soul, I think, is stayed on God, and I enjoy peace like a river. For years past, I have often had a spirit of impatience for Christ to come, and have felt grieved in soul because I found in my heart so much of what I called a spirit of fretfulness, and a mind full of impatience. But, I bless God, I have had but little of that recently. I have had great reason to thank God for his abundant goodness in this respect. My *faith* is stronger than ever; and this is somewhat remarkable, when I reflect on the disappointment I have met in my former expectations. But here, too, I see the good hand of God in my strength of faith.

“I believe the ground we have formerly stood upon, as it regards the chronology of prophecy, is the only ground we can take; and if the defect is in human chronology, then no human knowledge is sufficient in this age to rectify it with any degree of certainty; and I see no good that can be accomplished by taking a stand for any future period,

with less evidence than we had for 1843-4. For those who would not believe, with all the evidence we then produced, we cannot expect will now believe with much less evidence.

“Again, it is to me almost a demonstration, that God’s hand is seen in this thing. Many thousands, to all human appearance, have been made to study the Scriptures by the preaching of the time; and by that means, through faith and the sprinkling of the blood of Christ, have been reconciled to God. And those of us who have been familiar with the fruits and effects of the preaching of this doctrine must acknowledge that he has been with us in so doing, and his wisdom has in a great measure marked out our path, which he has devised for such good as he will accomplish in his own time and manner; as in the case of Nineveh by the preaching of Jonah. If this should be the real state of the case, and we should go on to set other times in the future, we might possibly be found frustrating, or trying to at least, and receive no blessing. I think my brethren will admit that God has been in the work, and he has tried our faith in the best possible manner.

“We have erred in many things, and even the Second Advent brethren were not prepared for the coming of Christ; they had, many of them, left the work of the Lord, and had been doing their

own work. And now, my dear brethren, permit me to be plain. I hope all who are worth saving are humble enough to bear my reproof, and I mean to give it with the sincerest of motives, and with the kindest affection of my heart.

“The causes which required God’s chastening hand upon us were, in my humble opinion, PRIDE, FANATICISM and SECTARIANISM.

“*Pride* worked in many ways. We ascribed our conquest in argument over our opponents to ourselves. We were, some of us, seeking to be leaders, instead of being servants; boasting too much of our doing.

“*Fanaticism*. I know our enemies accused us of this before we were guilty; but this did not excuse us for running into it. Sometimes our meetings were distinguished by noise and confusion, and—forgive me, brethren, if I express myself too strongly—it appeared to me more like Babel, than a solemn assembly of penitents bowing in humble reverence before a holy God. I have often obtained more evidence of inward piety from a *kindling eye*, a *wet cheek*, and a *choked utterance*, than from all the noise in Christendom.

“*Sectarianism*. This is always produced by some private opinion of man, rather than by the plain declaration of God’s word. For years after I began to proclaim this blessed truth of Christ at the door,

I never, if possible to avoid it, even alluded to sectarian principles; and the first objection my Baptist brethren brought against me, was, that I mixed with, and preached unto, all denominations, even to Unitarians, etc. But we have recently, my brethren, been guilty of raising up a sect of our own; for the very things which our fathers did, when they became sects, we have been doing. We have, like them, cried Babylon! Babylon! Babylon! against *all but Adventists*. We have proclaimed and discussed, '*pro et con*,' many sectarian dogmas, which have nothing to do with our message. May God forgive us!

"Yours as ever,

"WILLIAM MILLER.

"*Low Hampton, December 3d, 1844.*"

An address was written by Mr. Miller, to those disappointed with him, in which he said:

"We thank God always on your behalf, when we hear, as we already have, that your and our late disappointment has produced in you, and we hope in us also, a deep humiliation and a careful inspection of our hearts. And though we are humbled, and in measure pained; by the jeers of a wicked and perverse generation, we are not terrified nor cast down. . . . You can, all of you, when inquired of for the reasons of your hope, open your

Bibles, and with meekness and fear show the inquirer why you hope in the glorious appearing of the great God and our Saviour, Jesus Christ.

“But we are taunted with, ‘O! you have prolonged your vision again and again, and have failed every time; now won’t you give it up and come back to us? You are not honest if you will not.’ When they thus accuse us, have we nothing to say? If we altogether hold our peace, they will be wise in their own conceits, and go and report that they have shut our mouths, so that we could not say a word for ourselves, and thus the cause would be injured. But never fear, brethren; God has told you what to say. Do as he bids you, and he will take care of the consequences. God says: ‘Say unto them, the days are at hand, and the effect of every vision.’

“We hope that none of us will try to change the chronology of the visions; for they must all fail in our eyes. If any vision should be so constructed as to fix on another definite time in the future, we cannot conceive how the Scripture is fulfilled, that ‘every vision faileth.’ Let us, then, be satisfied in patiently waiting God’s time. It is better to be ready before the time, and to wait awhile, than not to be ready when the time shall come,—to be lost. We exhort you, then, with the Lord’s advice, ‘Be like men waiting for their

Lord, that when he cometh they may open to him immediately.'

"Again we exhort you, brethren, that every one may edify and be edified, that you forsake not the assembling of yourselves together as often as your situation and circumstances shall permit; that we may comfort and console each other in our trials, be ourselves established in the present truth, and our minds be stirred up to remember that our Judge standeth at the door. How can we, who have taken so much delight in the study of the blessed Bible, return to the beggarly elements of vain philosophy and traditions of the fathers?

"Again, we exhort you, brethren, to be faithful in business. Let every one labor with his hands in the several callings in which God has placed us, that none of us may be a burden to any, and that we may all of us have wherewith to communicate and do good; for it is more blessed to give than to receive; and that we may none of us give any occasion to our enemies to reproach us with being busybodies in other men's matters, or with not providing for our own house.

"We also beseech you, brethren, by the coming of our Lord Jesus Christ, that ye be not led about by every spirit, but try the spirits; for every spirit is not of God, and it is evident that there are now many spirits in the earth. . . . There are a few

individuals among us teaching that Christ has come, and that we are not mistaken in the *time*, but in the *manner*, of his coming. Let us be careful lest we cease from our watchfulness, and so that day come upon us unawares. Remember that the same Jesus will come in like manner as he was seen to ascend. Hold on, then, to the 'Sure Word of Prophecy,' for you will soon reap the fruits of your faith, if you faint not."

Soon after this, January 29th, 1845, by the action of an ecclesiastical council, Mr. Miller and the majority of the church in Low Hampton were virtually separated from the Baptist denomination. The following history of the case was communicated to a Baptist clergyman in western New York, who had written to Mr. Miller for the particulars:

"DEAR BROTHER PARSONS: Your letter, asking for information concerning my exclusion from the Baptist denomination, to which I had belonged for about thirty years, is received. The history of the proceedings against me and my brethren (for the church were excluded with me, or quite a large majority of them) is simply as follows:

"The church, or the majority, had embraced what is called the Advent faith. While some of us believed in the time (1843), there were others who merely believed in the manner of the Advent,

and assented to its being near; at the same time, there was a small minority of the church who were opposed both to the manner and time. Yet no labors had been taken on either side while in this situation.

“The church voted that they would support the gospel, or a minister, by taxing themselves equally, according to their ability. Here the first seeds were sown which indicated a division of the church. Two or three of the rich brethren declared they would not submit to the vote of the church, and withdrew their support. The majority of the church then engaged Elder Jones, a Baptist minister. This was in the fall or summer of 1843. In the spring of 1844, the minority engaged Elder Dillaway (a strong opposer of the Advent doctrine after 1843), for half of the time, and demanded of the church the meeting-house. But as Elder Jones had been engaged for a year, the meeting-house was not given up until the fall; when the brethren, rather than have any contention, gave it up to Elder D. and his hearers, and held their meetings in a school-house, where the minority had formerly held theirs. On the 29th of January, 1845, the minority called an *ex parte* council, in a private manner, so that it was not known to the church until the council met. This council, which was constituted on the day above mentioned, con-



The Little Red School House, where five o'clock meetings were held.



sisted of seven ministers and ten lay brethren. Enclosed I send you the doings of the council, and every Baptist can judge who has departed from the usages and customs of the Baptist denomination. We are walking in the ordinances and fellowship as formerly in the church, and think it a small thing to be judged of men.

"Yours, etc., WM. MILLER.

"Low Hampton, April 27th, 1846."

When the majority of the church found that an *ex parte* council was in session, they immediately came forward and consented that it should be a *mutual* one. It will be seen that the minority of the church consisted of only five men, about the same number of persons who had been suspended from the church for neglect of covenant obligations, and a number of females who had taken no part in church matters for many years.

The following is the list of charges submitted to the council by the minority against the majority of the church:

CHARGES.

"The Baptist Church in Low Hampton make the following statements, as the grounds of their grievances with the majority of the church, whom

they consider as having left the original platform of the Baptist denomination, affording their countenance to doctrines which time has proved to be false, and which have been the occasion of dissension and discord among brethren :

“ 1st. We are grieved that the brethren claiming to be the church should have employed, in the year 1843, contrary to our expressed wishes, a man of avowed sentiments that the Second Advent of Christ would take place in the year 1843, and whose known purpose was to preach the doctrine.

“ 2nd. We are grieved that the brethren above named should take up a labor with a number of esteemed brethren and sisters, and, as far as their authority went, to exclude them from the church, because they could not conscientiously attend meetings where doctrines were preached which were so manifestly unscriptural, and of pernicious tendency.

“ 3d. We are grieved that a test, not known in the Bible, of Christian character, should be set up by the above-named brethren, namely: A belief in the second coming of Christ in the year 1844,— a test which has been brought to view both private and public.

“ 4th. We are grieved to hear from the above-named brethren all those churches who do not accord with them in their views, denounced as

Babylon, the mother of harlots, etc.; and the ministry calumniated in a most slanderous manner.

"5th. We are grieved to see the above-named brethren countenance a departure from the usages of the Baptist Church, and from spiritual example, in administering the ordinance of baptism to persons without any relation of Christian experience, or other evidence of piety than belief in their peculiar dogmas.

"6th. We are grieved that the above-named brethren should violate their covenant engagements, and adopt a resolution disfellowshipping all those who deserted from them, without taking any previous steps of labor.

"7th. We are grieved that the above-named brethren should take away and withhold from us the church and society books, and communion furniture, and other property belonging to the meeting-house.

"We would further state that the circumstances are a grief to us, inasmuch as they afford evident intimations of a purpose to change the character of this church into that of a Second Advent Church, as has been done in many other places, when similar preliminary measures have been adopted.

" HEZEKIAH WHITTOCK,	} Committee.
" SETH PECK,	
" PAULINUS MILLARD,	

"Hampton, November 10th, 1844."

[Here follow the names of twenty females, and four males.]

"Report of the council in the case of the Baptist Church in Hampton.

"In the judgment of the council—

"1. *Resolved*, That the *first* charge has been sustained, and that it is not profitable to the cause of Christ to make the Second Advent of Christ at any definite time the common topic of discussion from the desk.

"2. *Resolved*, That the second charge was sustained.

"3. *Resolved*, That the third charge was sustained.

"4. *Resolved*, That the fourth charge was sustained.

"5. *Resolved*, That the fifth charge was sustained.

"6. *Resolved*, That the sixth charge was sustained.

"Therefore, we *Resolve*, 1st. That in sustaining the minority in the above charges, we regard them to be the regular Baptist Church in Hampton.

"2d. That we recommend this church to hold itself to receive members of the majority upon suitable confession.

"R. O. DWYER, *Chairman*.

"LEVI PARMELY, *Secretary*.

"*Hampton, January 29th, 1845.*"

MINORITY REPORT.

“The minority of the council would most respectfully protest against the majority of said council, for the following reasons:

“That the charges exhibited by the minority of the church were not sufficiently proven against the majority; and several of them, if sufficiently proven, imply not in themselves a departure from the Scriptures, nor from the usages of the Baptist denomination. In no case was it proven that the majority of said church took any step towards the minority, that the Bible does not, in our opinion fully sustain; excepting that the sixth charge was proven, which is for disfellowshipping all those [members of that church] who dissent from them, without any previous steps of labor. But that act was rescinded by the majority of the church, and due notice of it given to the council before they made their decision known to the public, or the parties, and the church accompanying the vote with a confession that they were wrong and regretted the act. The step, however, upon which the charges were founded against the majority, was not taken until the minority (composed of four or five males only) had restored four or five others who had been excluded from fellowship by the majority, for the neglect of covenant obliga-

tions, and agreeably to the usages of the Baptist denomination.

"The fifth charge was for departing from the usages of the denomination, by baptizing persons without any relation of Christian experience, or other evidence. This was not proven to be a church act. The proof was, that the minister, who preached for the majority, baptized a person who insisted upon the administration of the ordinance the same night; but not until the minister, and one other brother at least, were convinced that the candidate was an experienced Christian. This act was justified by the undersigned by Scripture; as, for instance, the case of Lydia and her household, the Jailer and household, Philip and the Eunuch, and also the day of Pentecost, when there were above three thousand baptized. These scriptural examples are believed by the undersigned to be a sufficient warrant for a minister of the gospel, in at least a case of emergency, to baptize, when a candidate urges that he dare not hazard until morning the neglect of a known duty. This baptism has, however, never been sanctioned by any church act of the majority.

"As a further reason for protesting, it was proven that the minority brethren had set up a separate meeting, and, as stated before, had restored, without any confession, we believe, five members of

the church, who had been excluded by the majority (and who were the then acknowledged regular Baptist Church), for neglect of covenant obligations, and not for a difference of opinion upon the Second Advent, or any other question. Still, the majority of the council have, with these facts staring them in the face, acknowledged and resolved that the four or five brethren, together with the five brethren and sisters, excluded by the majority for neglect of the covenant obligations, shall be recognized as the regular Baptist Church. It is true that the minority have several names of sisters added to their list, some of whom have taken but little part in church matters for many years. Although the council was called as *ex parte*, yet after assembling it was made a mutual council.

"The undersigned verily believe that great injustice has been done to the majority for departing from the usages of our denomination, in setting up a separate meeting, and in those four or five brethren pretending to hold church meetings, and restoring members who had been regularly excluded, and which, in fact, is sanctioning the same acts, or worse ones, than those complained of by the minority.

THOMAS A. SHERWOOD,

*"Member of the council from the Kingsbury
Baptist Church, Washington Co., N. Y."*

CHAPTER XII.

DISCUSSION OF NEW QUESTIONS.

AFTER this, various questions began to be mooted respecting "the seventh-month movement." Some contended that it was all ordained and ordered of God; and others claimed that it was a work of Satan, to torment God's children by disappointment. The majority of Adventists took the position that the *time* was an error of human judgment; but that preaching the coming of the Saviour in connection with it, where it was attended with love to God, a desire to save men, and a love for Christ's appearing, was attended by the blessing of the Holy Spirit, not because of the *error* in the time, but because of their desire to do the will of God, notwithstanding the erroneous calculation. These did not deem it proper to make God responsible for their mistakes.

Those who ascribed the work specified to the devil soon apostatized, and walked no more with Adventists, some giving up all pretensions to

religion. Those who ascribed it all to the Lord, or a majority of such, went into various fanatical views and practices, and imbibed a bitter spirit, which soon made a wide breach between them and those who were willing to admit their own imperfections, and to confess their mistake.

To be consistent, those who ascribed that movement entirely to the Lord had to consider that some event, in connection with the fulfillment of prophecy, *did* transpire at that time. And, as they had taught that Christ would then come, they conceived the idea that he came invisibly, and closed the door of mercy to the sinner—illustrating it by the parable of the Bridegroom's coming and shutting the door, after which the foolish virgins sought admittance in vain. Thus they contended that the work of preaching the gospel was ended.

It was an object of some importance to these to get from Mr. Miller some expression favoring their interpretation. It was known that he held that, for a period previous to the actual coming of Christ, he would cease to intercede for, and the Holy Spirit cease to strive with, sinners; and they were in hopes to convince him that that period had arrived. He was accordingly overwhelmed with letters asking his opinion on that point. To save replying to these, in the *Advent Herald* of Febru-

ary 12th, 1845, he thus referred to the experience of the seventh month :

“The sympathetic and simultaneous movement on the minds of almost all the Second Advent brethren, and on many others, preceding the tenth day, the rapidity with which that sentiment was received, the general credence that was given to it by nearly all of those who were looking for immediate redemption, the humbling effect it produced on the hearts and conduct of those who believed, —in the abandonment of all worldly objects, the sacrifice of earthly goods, and, in many cases, the entire dedication of soul and body to God,—the deep and anxious feelings of heart which many of us felt,—all marked its character. It was a day long to be remembered, and I cannot account for it on any other principle than to suppose that God’s benevolent hand and wisdom were in the movement.”

He then recapitulated the arguments which were drawn from the types in reference to the seventh month, showing their plausibility, and proceeded to the second point in the controversy, thus :

“But you ask why I do not show whether the probation of sinners is ended. I answer, It is a close point, and, if handled at all, it ought to be done very wisely, and with a great deal of humility.”

He then proceeded to give his views on various Scriptures, from which he argued that, before the end, such a period would transpire, without intimating whether he believed it had arrived.

The editors of the *Advent Herald*, in giving his letter, replied to his arguments, and contended that probation only terminated with the personal coming of Christ. His letter, as published, gave little satisfaction to either party. Both claimed him. To determine his actual position, Prof. N. N. Whiting wrote him, and Mr. Miller replied as follows:

"MY DEAR BROTHER: Your favor of the 5th was gladly received, and I take this early opportunity to answer your inquiries as far as my memory or knowledge will admit.

"As it respects your first question, whether, in my judgment, 'the time of probation came to an end on the 22nd of October or not,' I answer, my mind was not definite on that day. But the experience and scenes of that month were astounding to me, and my mind was brought to a conclusion that God, by his invisible angels, was separating the two classes of men, the chaff from the wheat. But to say my judgment was fully convinced that it was closed, I must say No. I know it is true that, in answer to a score of letters, making the

same inquiries as yourself, in my letter, published in the *Herald* of February 12th, I gave several texts, which to me, were evidence that, before Christ came, there would be a time when men would seek, knock, and cry, and it would not be opened; for, how sinners could or would knock in the eternal state, I have no means of knowing. The editors of the *Herald*, knowing more about the controversy which had begun in the ranks of the Adventists than I did or could, in order to prevent the mischief or harm which they supposed my letter might do, attached their notes, which gave the brethren on the other side of the question more reason to suppose I had taken the ground that the door was shut in the seventh month; and they thus claimed me on all the fanciful expositions of the parable of the virgins.

“I have ever been of the opinion that my first and last view of that parable, as given in my lectures, is the true exposition. That parable was never given to show the exact order or time of marriage and shutting of the door; but as an illustration of the kingdom of heaven when these things should transpire, *i. e.*, in its character ‘likened unto.’

“With our present light, it would be impossible for any man to prove that the door is shut; it can only be a conjecture, founded upon circumstances

in the case. There are two cases which I will mention: one would be the cessation of the operation of the Spirit upon the hearts of the truly pious in laboring and praying for sinners; and the other must be the fearful looking for the fiery indignation, which, I think, according to the Scripture, must seize upon hearts of those who have willfully rejected Christ.

“The arguments, in my humble opinion, on both sides, want a great quantity of brotherly love to make them digest easily. I, then, beg and pray my brethren we may let contention alone before it is meddled with. And I now plead with those who have supposed the door to be shut to yield the point to our brethren of the opposite view; for it is evident at present that all the evidence is against its being now shut, if we can believe the reports of our brethren from different parts; and surely my soul will not permit me to doubt their veracity who have been with us as pioneers in the work of calling up the world to this important point of our faith, the Second Advent of Jesus. Let us be silent at least for two months, if Christ does not come before, and by that time I think we shall obtain more light; and if Christ does come, we shall not wish to be found contending with brethren of a like precious faith on a subject dependent wholly on circumstances in which we may

be so likely to err. I do hope my advice will be heeded in this thing, and that we will be patient, and not grieve each other; for the Judge is at the door.

WILLIAM MILLER.

"Low Hampton, March 10th, 1845."

Soon after this, other views were promulgated by those who adhered to the "shut door." Some taught feet-washing and kissing as religious ceremonies; bodily exercises and mesmeric ecstasies were regarded as religious experience; power to discern the spiritual condition of others was claimed, etc., etc.; and they made no scruple in denouncing and consigning to perdition those whom they judged destitute of religion, according to their various standards and tests. Brotherly love gave place to contention and disputation; and the cause had to bear the reproach of those who had thus departed from the position occupied by Mr. Miller and the body.

Writing on the 7th of April, he referred to these things as follows:

"MY DEAR BRO. HIMES: I should utterly despair of the Second Advent cause, were it not evident, by its past and present history, that God is for us. You know, my dear brother, there was a time when you and I, with a few choice brethren,

stood alone. . . . We acknowledged our weakness, and claimed no superiority over our fellows. We provoked no one to combat, and made no attack on the prevailing or popular institutions of the day.

"Among the many pious who took sides with us were some of those uneasy, ever-changing, unstable, insubordinate, and self-exalted spirits, who stood ready to jump on and ride into notice and power the moment they saw how the case would go. This kind of spirits have always seized the reins of government, are never satisfied with their present position, and will change every new moon. There are many of this class among us, if not of us, at the present time, who are trying to lead away followers after them.

"'It is a small thing to be judged of man's judgment,' says the apostle; so that you need not fear man. I have often been consigned to perdition, and yet I have a blessed hope. I often think, when I hear a brother judging and condemning another, what an excellent Pope he would make.

"WILLIAM MILLER.

"Low Hampton, April 7th, 1845."

In connection with the great variety of views received by those who adhered to the "shut door," there was issued a great variety of papers attempt-

ing to sustain them. These, being circulated in every direction, created great confusion, and made it difficult for those not initiated to understand the true position of believers in the Second Advent. This was illustrated by the following anecdote related by Mr. Miller:

The first person in his own parish who fully embraced his views was an old woman, an humble, praying Christian; and she continued steadfast in the faith on the original platform. She was in humble circumstances, and, not being able to take a paper, Mr. Miller sent her his papers when he had read them.

One week he received sixteen different sheets, all purporting to be Advent publications, but the most of them advocating contradictory sentiments. After he had examined them, he sent them to the old lady. It was not long before he had a special message from her, requesting his immediate presence.

He hastened to her house, not knowing but something important was the cause of the summons. On his arrival, she began:

"Have you read all these papers?"

"I have looked them over."

"But are they all Advent papers?"

"They profess to be."

"Well, then," said she, "I am no longer an

Adventist. I shall take the old Bible, and stick to that."

"But," said Mr. Miller, "we have no confidence in one-half there is advocated in those papers."

"We!" exclaimed the old lady, "who is *we*?"

"Why," replied Mr. Miller, "*we* are those who do not fellowship these things."

"Well, but I want to know who *we* is."

"Why, all of us who stand on the old ground."

"But that ain't telling who *we* is. I want to know who *we* is."

"Well," said Mr. Miller, in relating the story, "I was confounded, and was unable to give her any information who *we* were."

In this dilemma it was considered very important, on the part of Mr. Miller and his friends, to define their position, and to ascertain who did sympathize with their views. To determine this, a Mutual Conference was called, to assemble at Albany, N. Y., on the 29th of April, 1845.

On the 23d of April, Mr. Miller, in company with Mr. Himes, visited Albany, and commenced a course of lectures on the prophecies. Mr. Miller spoke with his usual clearness and ability, was in good spirits, and was listened to by a large and respectful audience.

On the 29th, the conference assembled at 9 A. M., at the "House of Prayer," in Grand Street. After

singing, and a prayer by Mr. Miller, it was temporarily organized by the choice of Mr. Miller, Chairman, and Mr. Himes, Secretary, who stated the objects for which the conference had been called, namely, "to consult together respecting the condition and wants of brethren in the several sections of the country; that we may be better enabled to act in concert, and with more efficiency, in the promulgation of gospel truths."

After the names and residence of members were ascertained, the conference was fully organized by the choice of Rev. Elon Galusha, of Lockport, N. Y., President, and S. Bliss and O. R. Fassett, Secretaries.

A committee of twelve, consisting of William Miller, Josiah Litch, N. N. Whiting, J. V. Himes, Sylvester Bliss, L. D. Fleming, Erastus Parker, H. Caswell, I. R. Gates, I. H. Shipman, Prosper Powell, and Elon Galusha, were appointed to arrange business for the action of the conference.

REPORT OF THE COMMITTEE TO THE CONFERENCE.

"Your committee, appointed for the purpose of taking into consideration the great principles upon which we can unite and act in advancing the cause

of truth, for the edification of the body of Christ, the salvation of souls, and the preparation of man for the near Advent of the Saviour, submit the following report:

"In view of the many conflicting opinions, unscriptural views, leading to unseemly practices, and the sad divisions which have been thereby caused by some professing to be Adventists, we deem it incumbent on us to declare to the world our belief that the Scriptures teach, among others, the following

"IMPORTANT TRUTHS.

"1st. That the heavens and earth which are now, by the word of God, are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. That the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth, also, and the works that are therein, shall be burned up. That the Lord will create new heavens and a new earth, wherein righteousness—that is, the righteous—will forever dwell.¹ And that the kingdom and the dominion under the whole heaven shall be given to the people of the

¹ 2 Pet. iii. 7, 10, 13.

saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.¹

"2d. That there are but two advents or appearances of the Saviour to this earth.² That both are personal and visible.³ That the first took place in the days of Herod,⁴ when he was conceived of the Holy Ghost,⁵ born of the Virgin Mary,⁶ went about doing good,⁷ suffered on the cross, the just for the unjust,⁸ died,⁹ was buried,¹⁰ arose again the third day, the firstfruits of them that slept,¹¹ and ascended into the heavens,¹² which must receive him until the times of the restitution of all things, spoken of by the mouth of all the holy prophets.¹³ That the second coming or appearing will take place when he shall descend from heaven, at the sounding of the last trump, to give his people rest,¹⁴ being revealed from heaven in flaming fire, taking vengeance on them that know not God, and obey not the gospel.¹⁵ And that he will judge the quick and the dead at his appearing and kingdom.¹⁶

"3d. That the second coming or appearing is indicated to be now emphatically nigh, even at

¹Dan. vii. 27. ²Heb. ix. 28. ³Acts i. 9, 11. ⁴Matt. ii. 1. ⁵Matt. i. 18. ⁶Matt. i. 25. ⁷Matt. xi. 5. ⁸1 Pet. iii. 18. ⁹Luke xxiii. 46. ¹⁰Luke xxiii. 53. ¹¹1 Cor. xv. 4. ¹²Luke xxiv. 51. ¹³Acts iii. 21. ¹⁴1 Thess. iv. 16, 17; 1 Cor. xv. 52. ¹⁵2 Thess. i. 7, 8. ¹⁶2 Tim. iv. 2.

the doors,¹ by the chronology of the prophetic periods,² the fulfillment of prophecy,³ and the signs of the times.⁴ And that this truth should be preached both to saints and sinners, that the first may rejoice, knowing their redemption draweth nigh,⁵ and the last be warned to flee from the wrath to come,⁶ before the Master of the house shall rise up and shut to the door.⁷

"4th. That the condition of salvation is repentance toward God, and faith in our Lord Jesus Christ.⁸ And that those who have repentance and faith will live soberly, and righteously, and godly, in this present world, looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.⁹

"5th. That there will be a resurrection of the bodies of all the dead,¹⁰ both of the just and the unjust.¹¹ That those who are Christ's will be raised at his coming.¹² That the rest of the dead will not live again until after a thousand years.¹³ And that the saints shall not all sleep, but shall be changed in the twinkling of an eye at the last trump.¹⁴

¹Matt. xxiv. 33. ²Dan. vii. 25; viii. 14; ix. 24; xii. 7, 11, 12; Rev. ix. 10, 15; xi. 2, 3; xii. 6, 14; xiii. 5. ³Dan. ii., vii., viii., ix., xi., xii.; Rev. ix., xi., xii, xiii., xiv., xvii. ⁴Matt. xxiv. 29; Luke xxi. 25, 26. ⁵Luke xxi. 28; 1 Thess. iv. 18. ⁶2 Cor. v. 11. ⁷Luke xiii. 24, 25. ⁸Acts xx. 21; Mark i. 15. ⁹Tit. ii. 11-13. ¹⁰John v. 28, 29. ¹¹Acts xxiv. 15. ¹²1 Cor. xv. 23. ¹³Rev. xx. 5. ¹⁴1 Cor. xv. 51, 52.

"6th. That the only millennium taught in the word of God is the thousand years which are to intervene between the first resurrection and that of the rest of the dead, as incalculated in the 20th of Revelation.' And that the various portions of Scripture which refer to the millennial state are to have their fulfillment after the resurrection of all the saints who sleep in Jesus.²

"7th. That the promise, that Abraham should be the heir of the world, was not to him, or to his seed, through the law, but through the righteousness of faith.³ That they are not all Israel which are of Israel.⁴ That there is no difference, under the gospel dispensation, between Jew and Gentile.⁵ That the middle wall of partition that was between them is broken down, no more to be rebuilt.⁶ That God will render to every man according to his deeds.⁷ That if we are Christ's, then are we Abraham's seed, and heirs according to the promise.⁸ And that the only restoration of Israel, yet future, is the restoration of the saints to the earth, created anew, when God shall open the graves of those descendants of Abraham who died in faith, without receiving the promise, with the believing Gentiles who have been grafted in with them into

¹ Rev. xx. 2-7. ² Isa. xi., xxxv. 1, 2, 5-10; lxv. 17-25.
³ Rom. iv. 13. ⁴ Rom. ix. 6. ⁵ Rom. x. 12. ⁶ Eph. ii. 14, 15. ⁷ Rom. ii. 6. ⁸ Gal. iii. 29.

the same olive tree ; and shall cause them to come up out of their graves, and bring them, with the living, who are changed, into the land of Israel.¹

“8th. That there is no promise of this world’s conversion.² That the Horn of Papacy will war with the saints, and prevail against them, until the Ancient of Days shall come, and judgment be given to the saints of the most High, and the time come that the saints possess the kingdom.³ That the children of the kingdom, and the children of the wicked one, will continue together until the end of the world, when all things that offend shall be gathered out of the kingdom, and the righteous shall shine forth as the sun in the kingdom of their Father.⁴ That the man of sin will only be destroyed by the brightness of Christ’s coming.⁵ And that the nations of those which are saved and redeemed to God by the blood of Christ, out of every kindred, and tongue, and people, and nation, will be made kings and priests unto God, to reign forever on the earth.⁶

“9th. That it is the duty of the ministers of the word to continue in the work of preaching the gospel to every creature, even unto the end,⁷ calling upon them to repent, in view of the fact

¹ Ezek. xxxvii. 12 ; Heb. xi. 12, 13 ; Rom. xi 17 ; John v. 28, 29. ² Matt. xxiv. 14. ³ Dan. vii. 21, 22. ⁴ Matt. xiii. 37-43. ⁵ 2 Thess. ii. 8. ⁶ Rev. v. 9, 10 ; xxi. 24. ⁷ Matt. xxviii. 19, 20.

that the kingdom of heaven is at hand ;¹ that their sins may be blotted out when the times of refreshing shall come from the presence of the Lord.²

"And, 10th. That the departed saints do not enter their inheritance, or receive their crowns, at death.³ That they without us cannot be made perfect.⁴ That their inheritance, incorruptible and undefiled, and that fadeth not away, is reserved in heaven, ready to be revealed in the last time.⁵ That there are laid up for them and us crowns of righteousness, which the Lord, the righteous Judge, shall give at the day of Christ to all that love his appearing.⁶ That they will only be satisfied when they awake in Christ's likeness.⁷ And that, when the Son of Man shall come in his glory, and all the holy angels with him, the King will say to those on his right hand, 'Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.'⁸ Then they will be equal to the angels, being the children of God and of the resurrection.⁹

"ASSOCIATED ACTION.

"We are induced, from present circumstances affecting our spiritual interests, to present, for your

¹Rev. xiv. 7. ²Acts iii. 19, 20. ³Dan. xii. 13; Rev. vi. 9-11; Rom. viii. 22, 23. ⁴Heb. xi. 40. ⁵1 Pet. i. 4, 5. ⁶2 Tim. iv. 3. ⁷Psa. xvii. 15. ⁸Matt. xxv. 34. ⁹Luke xx. 36.

consideration, a few ideas touching associated action.

“Order is Heaven’s first law. All things emanating from God are constituted on principles of perfect order. The New Testament rules for the government of the church we regard as binding on the whole brotherhood of Christ.

“We regard any congregation of believers, who habitually assemble for the worship of God and the due observance of the gospel ordinances, as a church of Christ. As such, it is an independent body, accountable only to the great Head of the Church.

“PLAN OF OPERATIONS.

“In the midst of our disappointed hopes of seeing the King of glory, and being made like him, and still finding ourselves in a world of sin, snares, and death, the question forces itself upon us,

“What now is our work?”

“To us it seems clear that our first work is to make straight paths for our feet, lest that which is lame be turned out of the way. We are in duty bound to give the household meat in due season, and to build ourselves up in our most holy faith.

While doing this, we are to continue, in obedience to the great commission, to preach the gospel to every creature: so long as the love of Christ dwells in us, it will constrain us. We shall not be released, while in our present state, from our obligations to be 'workers together with God,' in saving those for whom the Redeemer died. It is evident that the duty, which of right devolves on every minister of the gospel, of proclaiming the hour of God's judgment, is, if performed at all, to be done by those who are convinced of its truth.

"In sounding the alarm through the length and breadth of the land, and awakening a general interest on the subject of the Lord's speedy coming, and its kindred doctrines, our camp-meetings have been of incalculable importance, and, in many instances, have accomplished much good. But that peculiar work seems to have been performed, and a new aspect presents itself. What we now do must be done more by dint of persevering and determined effort than by moving the masses of community.

"We would, therefore, advise that our mode of operation, in this respect, be varied so as to meet the exigencies of the times, and are of the opinion that our camp-meetings, except in particular cases, where the brethren deem it will advance the cause, should be dispensed with for the present, and our

energies expended by visiting the towns and villages, and in some convenient place giving courses of lectures, and holding series of conferences. By this we think our means could be better husbanded, and fewer laborers could carry on the meetings, and thus a wider field be occupied.

"We would also take the liberty of urging the importance of a wider circulation of our books and periodicals. . . . "Nor can we think ourselves justified in neglecting Sabbath Schools and Bible Class instruction. We would suggest to each congregation the necessity of opening a Sabbath School for the benefit of at least their own children, and as many more as can be induced to attend. If the beginning is small, perseverance will accomplish the object.

"In conclusion, permit us to add the following resolutions:

"*Resolved*, That this conference, while it sympathizes with every Scriptural effort to save men from sin, and prepare them, by grace, for the kingdom of God,—and while it bids God-speed to the publication of the gospel to every creature in the world,—yet it feels bound, by the most solemn considerations possible, to oppose, to the utmost of its power, that fatal and delusive doctrine of modern days, namely, that the Scripture warrants the belief, or even the hope, that, before

the second glorious and personal appearing of Christ, to glorify his saints and renew the earth, the world, or even a majority of it, will be converted to Christ.

“Resolved, That we consider the doctrine of the restoration of the natural Jews, as a nation, either *before or after* the second advent of Christ; as heirs and inheritors of the land of Canaan, as subversive of the whole gospel system, by raising up what Christ has broken down—namely, the middle wall of partition between the Jew and Gentile. It contradicts those declarations of the New Testament which assert ‘there is no difference between the Jew and the Greek;’ that ‘the promise that he shall be heir of the world was not to Abraham and his seed through the law, but through the righteousness of faith;’ and that ‘there is neither Jew nor Gentile, bond nor free, male nor female,’ but that, ‘if we are Christ’s, then are we Abraham’s seed, and heirs according to the promise.’ For this Judaizing doctrine claims there *is* a difference between the Jew and the Greek; that the children of the flesh *are* accounted for the seed; that there still *is* the distinction of Jew and Gentile; that we *do* henceforth know men after the flesh, etc. We feel bound, therefore, as we value the fundamental principles of the gospel, to enter our most *solemn protest* against all such teachings.

"WHEREAS, In every great religious movement, there have been, among the wise and sober-minded advocates of the truth, others who have risen up, striving about words to no profit, but to the subverting of the hearers; making great pretensions to special illumination; indulging in many evil practices; creeping into houses, and leading captive silly women; laden with sins, led away with divers lusts, ever learning and never able to come to the knowledge of the truth; men of corrupt minds and reprobate concerning the faith, who will not endure sound doctrine, but after their own lusts heap to themselves teachers having itching ears; turning their ears away from the truth, and turning unto fables; and who walk disorderly, working not at all, but are busybodies, for the cause of whom the way of truth is evil spoken of; and, *whereas*, in connection with the doctrines of Christ's near appearing, as in all previous religious movements, some of this class have risen up, calling themselves Adventists, teaching for doctrines that with which we can have no sympathy or fellowship, with many unseemly practices, whereby the word of God has been dishonored, and the doctrine of Christ's appearing brought into contempt; therefore

"*Resolved*, That we can have no sympathy or fellowship with those things which have only a

show of wisdom in will-worship and neglecting of the body, after the commandments and doctrines of men. That we have no fellowship with any of the *new tests* as conditions of salvation, in addition to repentance toward God and faith in our Lord Jesus Christ, and a looking for and loving his appearing. That we have no fellowship for Jewish fables and commandments of men, that turn from the truth, or for any of the distinctive characteristics of modern Judaism. And that the act of promiscuous feet-washing and the salutation kiss, as practised by some professing Adventists as *religious* ceremonies, sitting on the floor as an act of voluntary humility, shaving the head to humble one's self, and acting like children in understanding, are not only unscriptural, but subversive, if persevered in, of purity and morality.

"And whereas our congregations have suffered greatly from persons who have *called themselves* to the ministry and taught errors, and by smooth words and fair speeches have deceived the hearts of the simple and led them astray; therefore

"*Resolved*, That we recommend to our brethren to encourage those men only who give evidence that they are called of God to the work.

"(Signed in behalf of the committee,)

"WILLIAM MILLER;

Chairman."

The above, after a full discussion and careful examination, was unanimously adopted; as was also, from the pen of Mr. Miller, the following

ADDRESS TO THE BRETHREN.

“The present state of our faith and hope, with the severe trials which many of us experience, call for much brotherly love, forbearance, patience, and prayer. No cause, be it ever so holy, can exist in this present world, without its attendant evils. Therefore, it becomes necessary for all who are connected with this cause to exercise great charity; for charity covers a multitude of sins.

“The cause we advocate calls upon all men to read the word of God, and to reason, judge, compare, and digest for themselves. The word of God affords light enough to guide us in all cases, ‘that the man of God may be perfect, thoroughly furnished unto every good work.’ But among the thousand-and-one expositions of Scripture, which are every day being palmed upon us, some of them, at least, must be wrong. Many of them are so weak and silly that they bring a stigma on the blessed Book, confuse the mind of the inquirer after truth, and divide the children of God.

“To remedy this evil, we must learn to judge

men and principles by their fruits, and not be too hasty in receiving the expositions which may be presented by every pretender to wisdom and sanctity. Any exposition of Scripture which conflicts with other texts must be spurious. Any man whose object is to obtain followers must be avoided. Whatever produces envy and strife, brethren, is of the devil; and we must resist his temptations in their beginning.

“Our disappointment, as to the time, should have no effect on our hope. We know that Christ has not yet been revealed, and the object of our hope is yet in the future.

“We regret to see any impatience manifested among the friends of Jesus. God is now trying our graces. How solemn the thought, that any should lose the crown when near the goal! Can it be possible, after we have run well for a season, loved the appearing of Jesus, come to a time when we must expect him, and should be ready to cast ourselves into his arms, that we shall go back, or again strike hands with a thoughtless world? May God forbid! Let us then go forward. It is death to go back; to go forward can be no more.

“We are pained to see a disposition to murmur against those who have been pioneers in the war,—who have sacrificed all earthly considerations to

support a truth so unpopular as the second advent and personal reign of Jesus Christ.

"Brethren, shun such as cause divisions among very friends. Remember the admonition of James: 'Grudge not one against another, brethren, lest ye be condemned: behold, the Judge standeth at the door.'

"We entreat you to hold fast the confidence, which you have had in the word of God, unto the end. 'Yet a little while, and he that shall come will come, and will not tarry.' 'Here is the patience and the faith of the saints.' 'Be ye also patient; stablish your hearts, for the coming of the Lord draweth nigh.'

"WM. MILLER, *Chairman of Committee.*"

Thus harmoniously terminated a conference, very fully attended, and congregated under circumstances of peculiar interest, in view of many conflicting opinions, with great forebodings as to the result. The best of feeling prevailed, and great calmness and patience characterized their deliberations. Everything adopted by the conference was carefully examined in full meeting, and each separate item unanimously received and then the whole without a dissenting voice.

Mr. Miller, in relating the story of his inability to convince the old lady who "*we*" were, remarked

that he went to the Albany Conference with a heavy heart, fearing disunion and conflicting views; but was there cheered and strengthened anew by the unanimity and harmony that prevailed. And he was "rejoiced that so goodly a number had thus united in making known to the world who and what *we* were." He returned to Low Hampton, and the old lady referred to soon had an opportunity to read the doings at Albany. The first time she again saw Mr. Miller, she grasped his hand, and exclaimed:

"I have found out who *we* is; and I shall still be an Adventist, and stand by the old ship."

"And I am glad," said he, in narrating it, "that you have told the world who you are. And if anybody wishes to know where I am, I wish to let them know that I am with you who approve of the doings of that conference, and have told the world what you are."

The doings of that conference gave great satisfaction to all of the consistent Adventists, but mortally offended those who had taken new positions, and sought to lead away disciples after them. It was so much misrepresented and opposed that Mr. Miller, a few weeks subsequently, came out, over his own name, in its defence, as follows:

“OBJECTIONS TO ITS DOINGS CON- SIDERED.

“DEAR BROTHER HIMES: I wish to make a few remarks respecting the doings of the Albany Conference.

“While nine-tenths that I have conversed with highly approve of the doings of that conference, some do not discern clearly the motives which actuated those who there assembled, or understand fully the import of the conclusions arrived at. It is, therefore, my present purpose to answer the objections of all *honest* minds against those proceedings, so that all such may be free from any embarrassment respecting it.

“And, 1st. *What was the cause of the assembling of that conference?* It need not be replied that it was convened to deliberate respecting, and, if possible, to extricate ourselves from the anarchy and confusion of the ‘*Babylon*’ in which we had so unexpectedly found ourselves. Notice of the proposed convention had been extensively given; all had been invited to be represented there who had the good of the cause at heart; and the brethren came together there from all parts of our land.

“2nd. *The doings of the conference.* Everything which could not meet the *unanimous* approval of all present was promptly stricken out; and had

there been a dissenting voice on the passage of any act, such act would have been promptly reconsidered. The determination was to do nothing but what all, in view of all the circumstances, could fully approve. And it was taken for granted that all who did not meet with that body, or were not represented there, either stood aloof from them for a want of sympathy, or else were willing to acquiesce in the conclusions of those who should there assemble; for if any wished to be identified with those brethren, and feared their deliberations might be actuated by wrong counsels, duty—imperious duty—required that all such should be present to counsel, to advise, and to instruct those who should be in danger of erring in any way from the teachings of the gospel.

“3d. *Objections to the doings of the conference.* The name ‘ADVENTISTS’ is objected to as a sectarian name; and it is claimed that, instead of being called an Advent Church, we should be called ‘The Church of God.’ This is, in my opinion, a misconception of terms. I should oppose our being called, in an associated capacity, a church with *any name*. The conference at Albany made no provision for calling churches by any distinctive appellation. They merely expressed themselves as regarding ‘any congregation of believers who habitually assemble for the worship of God, and

the due observance of the gospel ordinances, as *a church of Christ.*' They designed to prefix or affix to it no appellative whatever. To call any denomination *the* Advent Church, *the* Church of God, or any other name, I regard as contrary to the usage of the apostles.

"All true churches are 'churches of God,' 1 Thess. ii. 14; 'churches of Christ,' 1 Cor. xi. 16; 'churches of the saints,' 1 Cor. xiv. 33. They are thus called in the Scriptures; but they are not thus called as distinctive appellations; neither have we the right to choose either of those as a specific term. And if we wished to select either of those terms, by which to be designated, which should we select? The Winebrennarians of Pennsylvania call themselves '*The Church of God,*' as a denominational term. If we were also to be known as such, we should be confounded with them.

"Is it asked, Do you repudiate the name of 'Adventists?' I reply, I do, when it is applied to the church, but not when it is applied to those who compose the church. Words are the symbols of ideas. All bodies of men have their peculiarities and characteristics. It is, therefore, necessary to distinguish them as such. Thus the Israelites of old were known as belonging to the tribes of Judah, of Joseph, of Dan, etc., as the case might be. To call men sons of Jacob was sufficient to

show that they belonged to the nation ; but even then it was found necessary to know their tribe, their family, and their household ; and even the different members of the same household must have different names to distinguish one from the other.

“ While all Christians in the days of the apostles were known as Christians, yet if they had had no other distinctive appellations, there would have been as much confusion as there would be in a city, if all its inhabitants were known by the name of John and Mary ; or as there would be in a family, if there should be twelve children with no individual names,—call one, and all would run ; or as it is at the present time, none would regard the call. They would not know which was meant. Therefore, we find the apostles writing, now to the Hebrews, then to the Romans, and again to the Ephesians, and Galatians, etc., etc. If, therefore, it was right for Paul to speak of the ‘ churches of the Gentiles,’ (Rom. xvi. 4,) it may not be so very wrong for us to speak of the churches of the Adventists, or the churches of the Congregationalists, etc. ; while, at the same time, it would be unscriptural to call an association of churches *the* Advent Church, *the* Methodist Church, etc., etc.

“ It is again said that we have no right to be called Adventists, because there are others who

believe in the pre-millennial advent; and that to apply it to ourselves is arrogance. To this I reply, that it cannot be arrogance if no others claim it but ourselves. Neither do we, when we call ourselves Adventists, say that we are the only Adventists, any more than we say, when we call ourselves Americans, that we are the only Americans. Was the term Adventist in use ten years ago? No; it is not in the dictionary; it is a newly-coined word, made by appending an affix to the word Advent. But let it be distinctly understood, that, at the Albany Conference, the question did not arise whether we should adopt that name. It was already upon us; and the only question that arose respecting it, was whether, when speaking of some fanatics who called themselves Adventists, the word should be permitted to remain in that connection. But, says one, why is that conference called a 'conference of Adventists'? It is not so called by vote or direction of the conference; but as an Adventist is, in accordance with the use of the term, one who believes in the immediate coming of Christ, and as all those who thus assembled professed thus to believe, it was in truth a conference of Adventists.

"2. Another objection to that body is, that they told the world some things which they believed the Scriptures teach, and some things which they believed they do not teach. Let us look at

this objection. Has not a man a right to tell the world what he does or does not believe? O, yes, certainly. Then have not five, or ten, or fifty men the same privilege? Most certainly. Then, wherein, pray, is the objection? O, says one, it looks too much like a creed; and I object to all creeds, either *oral* or *written*. But what do you mean by a creed? If you mean by it a test of Christian character, I agree with you; and the conference expressly voted that they had 'no fellowship with any of the *new tests*, as conditions of salvation, in addition to repentance towards God, and faith in our Lord Jesus Christ, and a looking for and loving his appearing.' But if you mean that a man or body of men have no right to speak or write what they believe, I must dissent from you. The objector replies, We want nothing short of the entire Scriptures for our creed; that alone is sufficient. And that alone is sufficient for me. But while I receive the entire word of God according to my understanding of its teachings, and while different men draw different and opposite conclusions respecting its teachings, have I no right to inform the world what I conceive to be the truth it inculcates?

"To say that I believe the Bible, and that alone, is to say the same that all denominations say.

"I wish here to say, that, in proclaiming the

coming of Christ to the world, nothing was further from my thoughts than to form a separate, distinct body of Christians. It never came into my heart; I thought to benefit all. But, by a combination of circumstances within and without, over which we had no control, we find ourselves as we are. We have been called out of the churches, and thrust out of the churches. The churches have refused to fellowship us; and what shall we do? We cannot go back, and give up our blessed hope. And all we can do is to find what the gospel teaches, and act accordingly.

“The fact is, there is no man living without his distinct creed; for a creed is nothing more or less than (*credo*) a belief.

“The creed of the infidel is, ‘I believe in all unbelief.’ The creed of another is, ‘I believe we have no right to write out our belief.’ Another’s creed is, ‘I do not believe in any creed, except the New Testament.’ And the creed of another is, ‘I believe we have the right to write out and deceive the world as to our understanding of scriptural teachings.’ Now shall the man whose creed is, ‘I believe we have no right to have an *oral* or written creed’ [belief], make that creed the standard to which all men must submit? If he does, he is himself a bigot. A man who thus believes, has no right to speak or write; for, if he speaks

what he believes, he has an '*oral* creed,' and if he writes what he believes, he has a '*written* creed.' If, therefore, he speaks or writes, he puts forth his creed, unless he speaks or writes what he does *not* believe; and then he is a hypocrite. A man who thus believes, can write for no periodical; he can preach no sermon; every thought he gives utterance to is a violation of *his* creed; it is a departure from it, or in confiction with it. And while thus continually violating his *own* creed, he has surely no right to oblige all others to submit to it.

"Those who cry the loudest against creeds, and disclaim the strongest, are the very men who require others to submit to their *ipse dixit*. They require the largest liberty for themselves and allow the least for others. For shame on such absurd inconsistencies! Says the apostle, '*So* we preached, and *so* ye believed.' We must, therefore, be ever ready to tell *how* we believe, *what* we believe, and *why* we believe. If, therefore, we have no fellowship with any of the abominations so rife among us, we have the right to tell it to the world. And if a large company of 'like precious faith' have the same views on these points, they have an equal right to unite in thus proclaiming it to the world. And if any prefer to stand alone, rather than to unite with a body who do not act in every respect in accordance with their individual creed, who seek

to get up a party that do, let it be so understood, that all may act accordingly and understandingly.

“3. Another objects to the doings of that conference because they recommended organization. Indeed! And what did they recommend? Why, they recommended to all ‘a careful examination of the Scriptures, and the adoption of such principles of association and order as are in accordance therewith, that they may enjoy the advantages of that church relation which Christ has instituted.’ It is left to each church to judge of their own association for themselves.

“4. Another objection is, that they passed *Resolutions* expressive of their sense of truth and duty. This is a great sin, truly. It is said, a resolution can prove nothing; and that it would be absurd to resolve that light is light, or that God reigns. That may all be; and yet it may be perfectly proper to resolve that we will walk in the light, or that we will submit to the rule of God. Resolutions serve the twofold purpose of showing our true position to the public, and of nerving up our hearts in defence of such position.

“5. Another objection is, that they have expressed themselves with regard to the intermediate state of the dead, respecting which there is a difference of opinion among Adventists. To this I reply, that that question did not arise at the con-

ference. No allusion was made to it either in their doings or speeches. They expressed, what all Adventists believe, that the time of the entrance of departed saints into their inheritance is at the resurrection. But the question, whether the intermediate state of the dead is a conscious or an unconscious one, was not even mooted there. This shows the necessity of great cautiousness in stating objections against what is not perfectly understood.

"Let all who have no fellowship with the principles we inculcate, manifest it. But let all who are willing to contend earnestly for the faith once delivered to the saints not be afraid to tell the world what they believe the Scriptures teach, and fight manfully the good fight, for they will soon win the race. Yours in the blessed hope,

"WILLIAM MILLER.

"Boston, May 27th, 1845."

In this connection as touching Mr. Miller's belief in regard to the conscious state of the dead, the following, as coming from the lips of his own daughter, Mrs. Bartholomew, in conversation with Bro. Gibbs, is of special interest: She said, in speaking of the unconscious state of the dead, "if my father had lived one year more, he would have undoubtedly embraced the doctrine. He often, just before his death, introduced four of his children

to his friends as 'his four sleepy children,' because they believed in the sleep of the dead."

The doings of that conference were unanimously ratified by the annual conferences subsequently held, in that year, in New York, and in Boston; and the "important truths" there inculcated were often unanimously reaffirmed, so that they have become the settled principles of those known as Adventists.

By the date of the foregoing article it will be seen that Mr. Miller was in Boston, where he arrived on Saturday, May 24th, to attend the annual conference there of the week following. That commenced on Monday, May 26th, when Mr. Miller discoursed from Rev. vi. 17: "For the great day of his wrath is come; and who shall be able to stand?" He made a personal and practical application of this event, and presented the evidence of its probable nearness.

During the conference, he spoke feelingly of the passing of the time. He remarked that, "Ere this, he had been in hopes of meeting all present in the heavenly kingdom. But if we love the Lord Jesus Christ, however much we may be disappointed, we shall not forget Christ's coming."

CHAPTER XIII.

APOLOGY AND DEFENCE.

AS the author of a movement which had resulted in disappointment, and, in some respects, disaster, Mr. Miller deemed it proper that he should make a personal statement to the Christian public, show the motives that had actuated him, and disavow any sympathy with the extremes into which some had gone, contrary to his earnest remonstrances. His growing infirmities made him shrink from the labor of writing, and caused him to desire an amanuensis. For this purpose Mr. Miller was visited in the month of July, 1845, and he dictated to an amanuensis his *Apology and Defence*, a tract of thirty-six pages, which was published by Mr. Himes, in Boston.

It was addressed "To all who love the Lord Jesus Christ in sincerity," and commenced with:

"As all men are responsible to the community for the sentiments they may promulgate, the public have a right to expect from me a candid statement in reference to my disappointment in not realizing

the advent of Christ in A. D. 1843-4, which I had confidently believed. I have, therefore, considered it not presumptuous in me to lay before the Christian public a retrospective view of the whole question, the motives that actuated me, and the reasons by which I was guided."

He then proceeded to narrate his early history, and gave an account of his "deistical opinions," his "first religious impressions," his "connection with the army," his "removal to Low Hampton," his "determination to understand the Scriptures," his "manner of studying the Bible," the "results arrived at," and his subsequent labors; all of which have been noticed at greater length in the foregoing pages. He then summed up his labors as follows:

"I labored extensively in all the New England and Middle States, in Ohio, Michigan, Maryland, the District of Columbia, and in Canada East and West, giving about four thousand lectures in something like five hundred different towns.

"I should think that about two hundred ministers embraced my views, in all the different parts of the United States and Canada.

"In nearly a thousand places Advent congregations have been raised up, numbering, as near as I can estimate, some fifty thousand believers. On recalling to mind the several places of my labors,

I can reckon up about six thousand instances of conversion from nature's darkness to God's marvelous light, the result of my personal labors alone; and I should judge the number to be much greater. Of this number I can recall to mind about seven hundred, who were, previously to their attending my lectures, infidels; and their number may have been twice as great. Happy results have also followed from the labors of my brethren, many of whom I would like to mention here, if my limits would permit."

He then spoke of various points as follows:

"I had never been positive as to any particular *day* for the Lord's appearing, believing that no man could know the day and hour. In all my published lectures will be seen on the title-page, 'about the year 1843.' In all my oral lectures I invariably told my audiences that the periods would terminate in 1843 *if* there were no mistakes in my calculation; but that I could not say the end might not come, even before that time, and they should be continually prepared. In 1842, some of my brethren preached, with great positiveness, the exact year, and censured me for putting in an IF. The public press had also published that I had fixed upon a definite day, the 23d of April, for the Lord's advent. Therefore, in December of that year, as I could see no error in my reckoning, I

published my belief, that, some time between March 21st, 1843, and March 21st, 1844, the Lord would come. Some had their minds fixed on particular days; but I could see no evidence for such, unless the types of the Mosaic law pointed to the Feast of Tabernacles.

“Previously to this, in the fall of 1843, some of my brethren began to call the churches Babylon, and to urge that it was the duty of Adventists to come out of them. With this I was much grieved, as not only the effect was very bad, but I regarded it as a perversion of the word of God, a wresting of Scripture. But the practice spread extensively; and, from that time, the churches, as might have been expected, were closed against us.

“I had no participation in the ‘seventh month movement’ as it is called, only as I wrote a letter, eighteen months previously, presenting the observances under the Mosaic law which pointed to that month as a probable time when the Advent might be expected. This was written because some were looking to definite days in the *spring*. I had, however, no expectation that so unwarranted a use would be made of those types that any should regard a belief in such mere inferential evidence a test of salvation. I, therefore, had no fellowship with that movement until about two or three weeks previous to the 22nd of October, when, seeing it

had obtained such prevalence, and considering it was at a probable point of time, I was persuaded that it was a work of God, and felt that, if it should pass by, I should be more disappointed than I was in my first published time.

“But that time passed, and I was again disappointed. The movement was of such a character that, for a time, it was very mysterious to me; and the results following it were so unaccountable that I supposed our work might be completed, and that a few weeks only might elapse between that time and the appearing of Christ. However that might be, I regarded my own work as completed, and that what was to be done for the extension of these views must be done by younger brethren, except an occasional discourse from myself.

“I have thus given a plain and simple statement of the manner of my arriving at the views I have inculcated, with a history of my course up to the present time. That I have been mistaken in the time, I freely confess; and I have no desire to defend my course any further than I have been actuated by pure motives, and it has resulted to God's glory. My mistakes and errors God, I trust, will forgive. I cannot, however, reproach myself for having preached definite time; for, as I believe that whatsoever was written aforetime was written for our learning, the prophetic periods are as much

a subject of investigation as any other portion of the word.

"I, therefore, still feel that it was my duty to present all the evidence that was apparent to my mind; and were I now in the same circumstances, I should be compelled to act as I have done.

"The 'woman,' or mystical Babylon, I regard as the fallen church, that ruled by means of the kings of the earth; and all churches that have the papal spirit of *formality* or *persecution* are partaking of her abominations. But it does not therefore follow that there can be no churches that love the Lord in sincerity.

"Intimately connected with the construction which has been given to this portion of God's word is a notion respecting the writing out of our belief. It is said by some to be Babylon to be associated together, to write out a synopsis of our belief, or to subscribe our names to our opinions. I am never afraid to put my name to whatever I may believe; and I can find no text of Scripture that forbids it. When the Jews went up from the Babylonian captivity, they made a sure covenant, and wrote it, and the princes, Levites, and priests, sealed unto it. (Neh. ix. 38.)

"With regard to the association of the church, her practice has varied in different ages according to the circumstances in which she has been placed.

When all thought alike, or understood the Bible alike, there was no necessity for an expression of opinion respecting its meaning. But when heresy crept in, it was necessary to guard the meaning of Scripture, by expressing, in plain and unequivocal language, our understanding of it. It is because the early Christians did this that we are enabled to ascertain the understanding which the primitive church had of the faith once delivered to the saints. When this has not been done, the history of the church shows that error has spread with the greatest rapidity.

“In conclusion, suffer a word of exhortation. You, my brethren, who are called by the name of Christ, will you not examine the Scriptures respecting the nearness of the Advent? The great and good of all ages have had their minds directed to about this period of time, and a multitude are impressed with the solemn conviction that these are emphatically the last days. Is not a question of such moment worthy of your consideration? I do not ask you to embrace an opinion of mine; but I ask you to weigh well the evidence contained in the Bible.

“What shall I say to my unconverted friends? I have faithfully exhorted you these many years to believe in Christ; you have excused yourselves. What can I say more? Will not all the consid-

ations that are presented in the Scriptures of truth move your hearts to lay down the weapons of your rebellion? You have no lease of your lives, and, if the Lord should not come, your eyes may be soon closed in death. Why will you not improve the present moment, and flee from the wrath to come?

"I would exhort my Advent brethren to study the Word diligently. Let no man spoil you through philosophy and vain deceit. Avoid everything that shall cause offense. Be humble, be watchful, be patient, be persevering. And may the God of peace sanctify you wholly, and preserve you blameless unto the glorious appearing of the great God and our Saviour Jesus Christ.

"WILLIAM MILLER.

"Low Hampton, August 1st, 1845."

Mr. Miller seems to have labored but little during the remainder of the year. He occasionally communicated articles for the *Advent Herald*, giving expositions of Scripture, etc.; but the approaching infirmities of age admonished him that his labors were nearly ended. On the 11th of December, 1845, he wrote:

"I am much troubled with my old complaint. Bless the Lord, I hope to be with him soon," etc.

On Christmas Day he communicated the following:

"THE VALUE OF FAITH.

"BROTHER HIMES: I send you a few of my Christmas thoughts in verse; they are the simple effusions of my heart, and can claim no merit beyond a medium of expressing my joys and sorrows. Extracts are here given:

"Faith looks, the heavens resplendent shine;
Its opening portals bring to view
Things past and present, age and time,
God's vast creation, old and new.
Look up, my soul! why grovel here,
When glories such in heaven appear?

"See on yon throne, in dazzling white,
The Son of Man with God is crowned,—
Diffusing gracious heat and light
To myriad living creatures round!
Come, O my Faith! look up and see—
This man, Christ Jesus, died for thee!

"Faith hears the word Jehovah speaks,
Faith sees the way that Jesus trod,—
Faith, by the Spirit, praying seeks
The truth by faith that leads to God.
By Faith we tread this thorny grove,
Through Faith and Hope, to Christ above

"WILLIAM MILLER.

"Low Hampton, Dec. 25th, 1845."

He left, among his MSS., the following fragment, which was probably commenced as a New Year's communication to those addressed:

“LOW HAMPTON, Dec., 1845.

“*To the dear brethren who love the appearing of our dear and precious Saviour Jesus Christ :*

“Let me address you in love, with the affection of one who has been often refreshed by your readiness to hear, believe, and obey the truth, and has taken sweet counsel with many of you in the house of God,—where our faith has been more and more established by the word of his grace,—where our prayers were mingled at the same altar, and have arisen in the same cloud of incense to the mercy-seat of our Redeemer.

“Who claimed preëminence above his fellows then? None. Like little children, we sucked the honeyed flower and ate the naked truth. The *Bible!*—a precious book! The *Bible!*—no treasure on the earth was prized like that! We knew our friends and brethren by this Book of books.

“That looked and seemed like the apostolic age. But O, how short! The spirits of the dark abyss were moved to spoil, if possible, this holy, happy union of gospel love. The base and sordid hypocrites from east to west began to foam and fret; the bigots all began to scowl and sneer; the world began to rage. The man-made wisdom and worldly greatness of the earth began to shake the drowsy spirits of their titled champions, and they

arose to combat—what?—a Bible doctrine, a long-acknowledged truth, a part of all their creeds from ages framed.

“The war was changed. The mighty heads of human creeds came forth,—some clad in mitred crowns and surpliced gowns, in college robes and doctors’ caps, in presidential chairs and professors’ seats,—with their retainers, serfs and allies, to shout the victory before the battle was won. Those who saw this mighty host can but remember what a cloud of dust was raised. A cry went forth like the war-whoop of the native Americans. The earth trembled; the heavens shook. Some of these champions were armed with a weapon forged by the pagan Vulcan, and polished by German ingenuity, and ~~supposed~~, by their followers, to be as invincible as the club of Hercules. The multitude looked to see the little Advent band demolished at a blow. Many who had made up their minds, on the first opportunity which might look favorable to them, to unite their interest with the little flock, hearing the dreadful din made by this heterogeneous mass, through fear fled, and joined the ranks of the approaching foe. Many who had been lingering around the camp for the loaves and fishes, now forsook them, and became deserters and informers in the enemy’s camp. Nevertheless, the little band had a goodly number

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of valiant souls, who had taken a bird's-eye view of the approaching army, had concluded to intrench themselves behind the enemy's own castle, built of human creeds, and called, by themselves, the Temple of Orthodoxy.

"The glorious appearing of Christ is my only hope; to this I cling,—it is my anchor; and all who look for and love his appearing are my brothers and sisters, and with such I have fellowship in the Lord, and exhort them to watch.

"WILLIAM MILLER.

"Low Hampton, January 13th, 1846."

On the 11th of March, 1846, in company with Messrs. Himes and Apollos Hale, Mr. Miller lectured at Glen's Falls, N. Y.

On the 24th of June, in company with Elder Buckley, Mr. Miller visited Cranberry Creek, N. Y., where he preached seven discourses in four days. No other place being open for the meetings, they were held in a large barn, owned by Judge Gilbert

During the warm months he attempted no public labors; and his pen, even, seems to have lain idle. The next communication received from him was published in the *Advent Herald* of September 9th, 1846, as follows:

"ADDRESS TO THE PUBLIC.

"DEAR READER: Permit me to address you once more, by calling your attention to the great events which the word of God declares are soon to come to pass, that I may faithfully perform my duty; and that you may be able to answer, in that way which will be satisfactory to your own soul, in the day when God shall judge the secret thoughts of men by Jesus Christ.

"In my former communications to you on this subject,—which is near my heart, fills my soul at times with indescribable joy and consolation, and is big with the hope of soon, very soon, coming into possession of immortality and eternal life, —I readily confess I was misled in my calculations; not by the word of God, nor by the established principles of interpretation I adopted, but by the authorities which I followed in history and chronology, and which have been generally considered worthy of the fullest confidence.

"I am thankful to God, although much and sorely disappointed, that I never pretended to be divinely inspired, but always directed you to the same source from which I obtained all the information I then had and now possess on this glorious and heart-cheering subject. Let me, then, exhort you, kind reader, by the value of truth, by the

worth of your own soul, and the love of life everlasting, to examine your Bible on the coming of Christ, the redemption of the body, the salvation of your soul, and the everlasting inheritance.

“Remember this is the situation of your Advent friends; this is our experience. And may God help you to love, watch, and expect the dear Saviour until he shall come.

“WILLIAM MILLER.”

On the 4th of September, in view of many contradictory opinions afloat, he proffered the following advice:

“When we write to a brother to complain of some of his opinions, let us consider of it three days before we write; pray God nine times to direct us before we take up the pen; read it in the room of our brother three times before we send it; seal it only when we love him for being God-like; send it when we would delight to be the bearer; while it is going, think with what tears of joy he will devour its contents; and remember to pay postage.”

On the 8th of September Mr. Miller commenced a tour into Canada. He went by way of Lake Champlain to Burlington, Vt., where he preached, in the evening of that day. There he met Elder Buckley, who accompanied him on his tour.

On the 22nd, he gave two discourses in South Troy, Vt. The meeting was held in a large hall which had formerly been used for a ball-room. While he was preaching in the evening, the windows were pelted with eggs, clubs, and stones, thrown by some "rude fellows of the baser sort," who were outside of the building. Some of their missiles entered the room. One stone, about the size of a hen's egg, struck the desk in front of Mr. Miller, where he was speaking. He paused, and with emphasis, asked, very composedly:

"Is this Vermont, the State which boasts of its freedom, of its republicanism? Shame on Vermont!"

The audience were somewhat agitated; but he requested them to be quiet, and proceeded with his discourse. No one was injured, and good evidently resulted from the interruption; for it aroused the old gentleman's energy, and gave additional interest to the remainder of the sermon.

On Monday, the 28th, a widowed sister of Mr. Miller, living in Canada, having met him at Derby Line, he left with her for her residence in Hatley. He was there confined about three weeks with a tumor on his shoulder, which was very painful, affecting his neck and head, and discharged freely for many days. In consequence of this indisposition, he was unable to fulfill several appointments,

which he had made in that region, much to the disappointment of the inhabitants.

As soon as he was able to ride, they started for Low Hampton; but the weather and roads made the traveling very tedious. On his way home he spent a Sabbath, and preached a discourse of two hours' duration, at Richford, Vt., which left him so weak that it was with difficulty he could walk. On arriving at Fairfield, Vt., they spent a night, and Mr. Miller preached in the evening. They arrived at Low Hampton after an absence of about nine weeks.

On the 27th of November following, he wrote to Elder Buckley, who accompanied him on the above journey:

"I cannot tell you what I have done since you were here, but I can tell you what I have not done.

"1st. I have not done with vanity. It is as natural as my breath.

"2nd. I have not done with *pain*. I have been troubled with head-ache, teeth-ache, bones-ache, and heart-ache, since you left; but much more of the *last* ache, when I think of so many of my once dearly beloved brethren, who have, since our disappointment, gone into fanaticism of every kind, and left the first principles of the glorious appearing of the great God and our Saviour, Jesus Christ.

"Yours,

WILLIAM MILLER."

In this connection it is important to notice the fact that there were many who, though like Mr. Miller, were disappointed, yet remained steadfast in their faith and hope of soon seeing Jesus. The following will give abundant proof for the above:

Elder E. A. Stockman, editor of *The World's Crisis*, January 10th, 1894, called for brief letters, from the survivors of the early Advent movement who have become scattered throughout the world. Many more could have responded than did, yet the editor was surprised at the large number of witnesses, after so many years had passed. Within six months there were two hundred and eighty-five letters in *The World's Crisis* from the old soldiers of the cross. In the twenty-two numbers of the paper, about one hundred and fifty that responded were over eighty years of age, twenty-three over eighty-five, and seven over ninety. Many have been Christians more than sixty-five years.

Having desired a visit from Elder Himes, who had spent the summer in Great Britain, and having received intelligence that such a visit would have to be deferred till the January following, he wrote him, on the 7th of December, 1846, after expressing his regrets for the delay, as follows:

"I feel lonesome; yet I have great reason to bless God, and to take courage. I also rejoice that, with all the departures from the faith which

has cheered the people of God in every age, you, and those connected with you in conducting the *Advent Herald*, have remained steadfast. In this, I have abundant reason to thank my Heavenly Father.

“If this should be the last letter you receive from old Brother Miller (which may be the case), remember it has been his earnest desire, and the last wish of his heart, that you might be preserved from imbibing views derogatory to the word of God.

WILLIAM MILLER.”

With the exception of an occasional article for the press, Mr. Miller made no public effort during the winter. His health would not permit. As the time approached for the usual Annual Meeting in New York City in May, 1847, he made arrangements to be present; but his health was not sufficient. In writing of his inability to be present, under date of May 6th, 1847, he said:

“I cannot charge myself with any corrupt motive in promoting the Second Advent doctrine. If I have any regret, it is because I have done so little, and because I have been so inefficient. I have lacked in zeal more than I have lacked in faith. I believed, and do still, in this glorious and Bible doctrine of the second coming of our dear Redeemer, and of his everlasting kingdom or reign in paradise restored.

"I fear that I shall not be able to attend at Boston."

His health was, however, so much improved, that, with Elder Buckley, his companion in travel of the previous year, he left home on the 20th of May, and arrived in Boston on the 22nd, three days before the conference commenced.

The day following was Sunday, and he preached two discourses, in the afternoon and evening, at No. 9 Milk Street, where the Adventists then worshipped. On Monday evening he preached, in the same place, on the resurrection of the body. He took part in the discussions of the conference during the week, and preached once on the following Sabbath, and on Monday left for home, where he arrived on Tuesday, June 1st. This was his last visit to Massachusetts.

Because of his position in opposition to certain theories, the advocates of which who wished to sustain them by his influence, towards the close of his life represented that he was controlled in his opinions by Mr. Himes. In a published letter to him, dated October 26th, 1847, he says:

"It has been charged, by some, that I have been influenced in my course by you and others. Such is not the case. I would say to all, that I have never been dictated to by Bro. Himes; nor has he, to my knowledge, ever tried to direct me."

As his infirmities increased and strength diminished, he was very much pained by the irregularities, extravagances, and strange notions practised or entertained by those who had departed from his teachings and counsels. That subject so much occupied his waking thoughts, that it was not singular if his sleeping hours were affected by the same.

He, no more than others, placed any reliance on dreams; yet the comfort he derived from one, about the middle of November, caused him afterwards to write it out for publication. In a letter, written three weeks subsequently, he thus relates it:

“DEAR BRO. HIMES: I am yet in the land of the living, and under the trials of this inconstant world. I am confident that I cannot bear the trials, perplexities, and evils, to which we are all subject, more or less, as I once could; whether it is owing to my age, infirmities, or for the want of my former activity, I cannot tell. I find more need of grace as I progress in my journey towards the saints' inheritance.

“About three weeks since, owing, as I suppose, to a discovery, which I thought I had made, that some brethren, whom I had loved in the gospel with a deep and intense interest, had become alienated from me, as well as from each other, and

were trying to supplant and injure the characters, usefulness, influence, and abilities of other brethren and myself, and had become like the obscene fowls of the air who live only on carcasses and putrid flesh; it seemed to me that I should be obliged to give up all confidence in men, and all love for them; so that, like David, I had no Jonathan left, and like him could say, 'I shall fall one day by the hand of Saul.' While in this deplorable state of mind, when I was about to believe in the total depravity of all men, and that all profession of religion was nothing but hypocrisy, I received comfort and consolation from the following, which may pass for

"A DREAM.

"I dreamed that God, by an unseen hand, sent me a curiously wrought casket, about ten inches long by six square, made of ebony and pearls curiously inlaid. To the casket there was a key attached. I immediately took the key and opened the casket, when, to my wonder and surprise, I found it filled with all sorts and sizes of jewels, diamonds, precious stones, and gold and silver coin of every dimension and value, beautifully arranged in their several places in the casket; and thus arranged, they reflected a light and glory equalled only by the sun.

"I thought it was my duty not to enjoy this wonderful sight alone, although my heart was overjoyed at the brilliancy, beauty, and value of its contents. I therefore placed it on a centre-table in my room, and gave out word that all who had a desire might come and see the most glorious and brilliant sight ever seen by man in this life.

"The people began to come in, at first few in number, but increasing to a crowd. When they first looked into the casket they would wonder and shout for joy. But when the spectators increased every one would begin to trouble the jewels, taking them out of the casket and scattering them on the table.

"I began to think the owner would require the casket and jewels again at my hand; and if I suffered them to be scattered, I could never place them in their places in the casket again as before; and felt I should never be able to meet the accountability, for it would be immense. I then began to plead with the people not to handle them, nor take them out of the casket; but the more I plead, the more they scattered;—and now they seemed to scatter them all over the room, on the floor, and on every piece of furniture in the room.

"I then saw that among the genuine jewels and coin they had scattered an innumerable quantity of spurious jewels and counterfeit coin. I was

highly incensed at their base conduct and ingratitude, and reproved and reproached them for it; but the more I reproved the more they scattered the spurious jewels and false coin among the genuine.

"I then became vexed in my very soul, and began to use physical force to push them out of the room; but while I was pushing out one, three more would enter, and bring in dirt, and shavings, and sand, and all manner of rubbish, until they covered every one of the true jewels, diamonds, and coins, which were all excluded from sight. They also tore in pieces my casket, and scattered it among the rubbish. I thought no man regarded my sorrow or my anger. I became wholly discouraged and disheartened, and sat down and wept.

"While I was thus weeping and mourning for my great loss and accountability, I remembered God, and earnestly prayed that he would send me help.

"Immediately the door opened, and a man entered the room, when the people all left it; and he, having a dirt-brush in his hand, opened the windows, and began to brush the dust and rubbish from the room.

"I cried to him to forbear, for there were some precious jewels scattered among the rubbish.

"He told me to 'fear not,' for he would 'take care of them.'

"Then, while he brushed, the dust and rubbish,

false jewels and counterfeit coin, all rose and went out of the windows like a cloud, and the wind carried them away. In the bustle I closed my eyes for a moment; when I opened them, the rubbish was all gone. The precious jewels, the diamonds, the gold and silver coins, lay scattered in profusion all over the room.

"He then placed on the table a casket, much larger and more beautiful than the former, and gathered up the jewels, the diamonds, the coins, by the handful, and cast them into the casket, till not one was left,—although some of the diamonds were not bigger than the point of a pin.

"He then called upon me to 'come and see.'

"I looked into the casket, but my eyes were dazzled with the sight. They shone with ten times their former glory. I thought they had been scoured in the sand by the feet of those wicked persons who had scattered and trod them in the dust. They were arranged in beautiful order in the casket, every one in its place, without any visible pains of the man who cast them in. I shouted with very joy, and that shout awoke me.

"The effect of this on my mind has been extremely consoling and happy. Write to me the interpretation, and receive my love for you and yours.

WM. MILLER.

"Low Hampton, Dec. 3d, 1847."

On the publication of the above, it was generally regarded as a dream of his *waking* hours; but he subsequently assured his biographer that it was what it purported to be—a dream. He received many letters, inquiring if it *was* actually a dream; but his usual reply was, “I so stated it; did you doubt my veracity?”

In response to his request, “Write me the interpretation,” many attempted to solve the enigma, to explain which no Daniel was needed. Without professing any skill in the “interpreting of dreams,” the “showing hard sentences and dissolving doubts,” Mr. Miller acquiesced in the following interpretation:

“The ‘casket’ was the volume of God’s truth,—his whole revealed word.

“The ‘jewels, diamonds, precious stones, etc., were the *doctrines* of the Bible, which, each sparkling and bright like precious gems, glittered in the casket as they were unfolded to view.

“The scattering of these gems was the sad havoc which the unstable, and those turned about by every wind of doctrine, made with certain portions of revealed truth; preaching for doctrines the imaginings of their own hearts, and placing precious doctrines of God’s grace and providence among the rubbish, dirt, shavings, and sand, of the great apostasy; wresting them to their own destruction.

"While Mr. Miller expostulated with one class of these errorists, three more would arise in other places until it was difficult to convince the people who '*we were.*'

"The restoration of the jewels to their place was the ushering in of the kingdom of God, when each diamond truth will be separated from the dust and mist with which the ignorance, unbelief, or depravity of man has encumbered it, to shine in the Saviour's diadem."

CHAPTER XIV.

IMPAIRED SIGHT, SICKNESS, DEATH.

TOWARDS the last of January, 1848, Mr. Miller was attacked with a dimness of sight, which deprived him of his usual privilege of reading and writing, which, through life, had been to him a source of great enjoyment. His health, otherwise, continued as good as could be expected, in his gradually declining age.

With the loss of his sight, he had to depend on others to read to him, and to write the letters which he dictated. He desired the continuance of letters from his correspondents, but requested them to excuse him from replying.

The hope of soon meeting them where the lame man shall leap as the hart, the tongue of the dumb sing, the blind receive their sight, and the deaf hear, and the belief in the nearness of that day, was a great consolation to him under his accumulating infirmities.

On the 7th of March, a letter, from a daughter-in-law of Mr. Miller, stated that his general health

was then better, but that he had been unable to read a word for seven weeks anterior to the preceding Sabbath. On that day, his son Robbins took the glass from the spy-glass, and held it to his eye, so that he read a few words. She added:

"His eyes are not sore: the physician whom he has consulted says the retina is affected. Father bears his affliction well. I have never heard him murmur, nor say that it was hard. I think that he feels somewhat 'cast down, but not forsaken.'"

Appended to the above letter, Mr. Miller wrote, without being able to see a word:

"God bless you, bless you all, and save you, is my prayer. WM. MILLER."

After this his general health was some improved, so that he was able to be about and to busy himself with light work. He was able to distinguish one object from another, and could often recognize his friends and acquaintances; but, with the best glasses he could get, he could not so distinguish letters as to read words. He sometimes attempted to write without seeing the letters that he traced. In an unfinished letter of this kind, dated April 10th, 1848, he says:

"The stone has commenced its breaking process, and, ere the governments held by the ten kings shall be totally overthrown, the kingdom of

God will come. The accounts from Europe prove to my mind that the work is now begun, and the saints may lift their heads and look up; for their redemption draweth nigh. Be of good cheer. Be not faithless, but believing. We shall soon see him for whom we have looked with such anxiety, and waited for with patience. I believe and rejoice."

On the 14th of September, 1848, he wrote to Mr. Himes:

"Permit me to write a few words, although you may not be able to read them. Yet it may fill up a lonesome hour or two of many a wearisome day to think I have indited some of my thoughts to my old brother traveler. It would, indeed, be a sad and melancholy time with me were it not for the 'blessed hope' of soon seeing Jesus. In this I flatter myself that I cannot be mistaken. And although my natural vision is dark, yet my mind's vision is lit up with a bright and glorious prospect of the future.

WM. MILLER."

Among his papers he left an unfinished letter, dated Jan. 1st, 1849, as follows:

"DEAR BRO. HIMES: I wish you a happy new year. And I hope it may bring to you a happy eternity; or, at least, as much more evidence of

its near approach as the past year has given. Take courage, brother soldier; the battle is almost won. We shall not long be disappointed. God began this work, this strange work; and, in a short time, he will accomplish his purpose in the earth."

The form of the letters and direction of the lines in the above writing gave too plain an indication that the pen was not guided by the eye.

Mr. Miller had watched the European events of the year 1848 with a good deal of interest, as one revolution succeeded another. The following letter, written while the Pope was in exile, and before the reaction in the several governments was developed, gives the view which he then took of those events:

LOW HAMPTON, February 13th, 1849.

"BROTHER HIMES: Permit me to drop you a few thoughts on the historical facts of the last year, compared with the prophecies in the word of God. The little horn of the seventh and eighth chapters of Daniel, the man of sin of the second chapter of 2 Thessalonians, the latter part of the beast and the image-beast of the thirteenth chapter of Revelation, are evidently prophecies concerning the Popes of Rome. The reasons which are conclusive to me are, 1st, These characters are represented as

having great power, blood-thirsty, cruel, and blasphemous, making war against the saints, and prospering until the Ancient of Days shall come, or until the end of the indignation, or the appearing of the Son of Man. The time of his rule, when given, is the same; the consumption and destruction at his end is the same; the means of that destruction are represented to be, not by the power of men, but of God. Daniel represents that his dominion shall be taken away, and his body reserved to the burning flame. He also represents that he shall be broken without hand, and destroyed in the indignation of God's wrath. Paul represents that he shall be consumed by the spirit of God's mouth, and destroyed by the brightness of his coming. John represents his consumption as being by the sword that proceedeth out of the mouth of God, with which he smites the nations, and casts the beasts alive into a lake of fire burning with brimstone. (Rev. xix. 15, 20.) Therefore, the character, acts, chronology, consumption, and destruction of the little horn, the man of sin, and the beast, in these three prophecies, synchronize to a charm. Daniel represents him as making war against the saints, and prevailing until the Ancient of Days came, and judgment was given to the saints of the most High, and they possessed the kingdom.

"We live in a moment of awful consequences to the world, at a point when the fate of the universe will be decided forever. WM. MILLER."

About the last of April, 1849, his health began to decline more rapidly. This being communicated by Mr. Miller's son to Mr. Himes, and received by him at New York during the session of the Annual Conference there on the 10th of May, 1849, he stated to the conference the intelligence, and moved that they convey to Mr. Miller an expression of sympathy. The following Resolution was immediately drawn up by the President, and unanimously adopted by a rising vote:

"ADVENT CONFERENCE, New York,
"May 10th, 1849.

"WHEREAS, Our beloved Brother William Miller has been called to endure a great fight of afflictions; and as God has been pleased, after employing him in advancing the cause of truth, to lay his hand on him and suspend his labors; therefore,

"*Resolved*, That we deeply sympathize with our brother in his sorrows, and assure him that our love to him is steadfast, and that he has our earnest prayers that these 'light afflictions, which are but for a moment, may work out for him a far

more exceeding and eternal weight of glory ;' and that we hope, ere long, we may meet with him and all the saints in the new heavens and earth, where there will be no more sighing, sorrow or death.

"(Signed,) NATHAN N. WHITING, *President*.

"SYLVESTER BLISS, }
"O. R. FASSETT, } *Secretaries.*"

Mr. Miller received the above on the 12th of May, by the hand of his biographer. On entering his room, he was reclining on a lounge. At the mention of his name, he immediately arose, and recognized the messenger. He was much affected with the expression of sympathy sent by the conference, and returned the following reply which was received by the conference at Boston, to which place it had adjourned, where it was entered on its minutes, May 29th, 1849:

"LOW HAMPTON, May 12th, 1849.

"To my beloved brethren in Christ, assembled in conference, and to the saints scattered abroad. Grace be unto you, and peace, from God our Father and the Lord Jesus Christ:

"I give thanks to God for your kind remembrance of me, as expressed in the Resolution of the 10th of May inst., in your late meeting at New York City, and forwarded to me by the hand of

Bro. Bliss. I have not ceased to make mention of you always in my prayers, that you might walk together worthy of your high calling in Christ Jesus, that you may be filled with the knowledge of his will, in all wisdom and spiritual understanding, being fruitful in every good work, and increasing in the knowledge of God. I feel myself greatly revived by your expression of sympathy, and trust that you will never have occasion to feel that it has been misplaced.

"I have but little hope, in my present weakness and infirmities, of seeing the faces of many of you in the flesh. Permit me, therefore, to exhort you not to be ashamed of the doctrine of the kingdom of Christ, nor of acknowledging on all proper occasions your confidence in the nearness of his coming.

"My belief is unshaken in the correctness of the conclusions I have arrived at and maintained during the last twenty years. I see no reason to question the evidence on which rest the fundamental principles of our faith.

"The evidences of Christ's coming are continually thickening; it hasteneth greatly, and should this earthly house of my tabernacle be dissolved, my hope is still strong that I shall shortly meet him in the air. The political clouds in the Eastern horizon indicate to me the near approach of

the battle of the Lord God Almighty, the destruction of the kingdoms of the earth, and the establishment of the kingdom of God. We may not know the precise time, but I entreat of you all to be prepared for the approaching crisis.

"In unity of effort will be your only strength. Therefore I recommend your meeting often in conference, as you have done, to consult with and encourage each other, in these times of trial and temptation. Be charitable to all, and not indulge in harsh and bitter denunciations against those who are not enabled to see with you. Cultivate that spirit of good will towards all men, which shall fit you to be instrumental, in the hands of God, of saving some; and be less interested to advance the prosperity of party or sect, than to extend the cause of truth. Above all, keep close to the word of God. And, finally, brethren, farewell. Be perfect, be of good cheer, be of one mind, live in peace; and the God of love and peace shall be with you.

WM. MILLER."

In November, 1849, Elder L. Kimball, pastor of the church in Low Hampton, took his leave of that people. He writes:

"Agreeably to Bro. Miller's urgent request, we held the evening meeting (of the first Sunday in Nov.) at his house. He said he wanted to hear

me preach once more. He also desired the singers to attend. After assembling, he called me to his room, and gave me for a text, 'And when they had seen the brethren, they comforted them and departed' (Acts xvi. 40.). He was drawn, in his easy-chair, from his room to the kitchen, where he remained till the close of the services. He was unable to take any part, but expressed himself gratified, and wished that he could have said a few words to the brethren and friends present. It was to me a solemn season."

About the 1st of December, Elder D. I. Robinson visited him. He writes:

"Such was the state of the roads that I did not arrive there till sunset. His house stood in sight of the stage road to Rutland, so that it was a subject for observation to all the passengers in the stage.

"As I approached across the farm, I passed the grove where he had meditated, wept and prayed, and entered the house of the aged, worn-out, sick and dying servant of God, who had been so scorned by the world. I felt favored of God. I was welcomed in the simple, hearty, easy style of a Vermont Christian farmer's family.

"I was quickly invited into the 'east room,' where 'Father Miller' greeted me, though he could not see so as to know me; but, when told, recol-

lected distinctly. He was much changed, and yet so changed as to leave all the good outlines of former acquaintance behind. His sufferings, through the summer and fall, had been very great. He was much swollen by dropsy. His strength and sight were much diminished. His venerable white locks were few and thin, and his flesh was like that of a child. But his voice was full, his memory good, his intellect strikingly strong and clear, and his patience and resignation were remarkable. He asked of my welfare, and of the friends; and said he was never so strong in his mind that we were right as now. He was sure it could not be long before the coming of the Lord."

He was drawn to the table in his chair, and ate supper with the family, probably for the last time. Elder R. left the next morning, between four and five o'clock; but Mr. Miller was awake, and arose to take an affectionate leave of him.

For several months he had been confined mostly to his room. During a part of the time he had been confined to his bed, lounge, or easy-chair; and he suffered excruciating pain, which he endured with Christian patience. During his greatest sufferings he solaced himself by quotations of numerous passages of Scripture, and favorite hymns of Watts and others, expressive of the hope and joy of the redeemed.

In this connection the following from the pen of Bro. Gibbs touching the filial service rendered by his daughter, Mrs. Bartholomew, is tenderly significant: "In his last sickness she would sit by his bedside and read to him from his old Bible. And at his request she sang to him in his last hours."

On the 13th of December he had one of the most severe attacks of pain which he was called to endure. It was then thought he would not survive till the next morning, and Elder Himes was immediately telegraphed for, at the request of Mr. Miller. Mr. Himes wrote:

"On my arrival early in the morning of the 17th, he had obtained some relief, and was quite comfortable. On entering his room, he immediately recognized my voice, and, on approaching his bedside, he was able to distinguish my features, though his eyes were dim. He grasped my hand, and held it for some time, exclaiming, with much earnestness, and in a tone of affection:

"'Is this Elder Himes?—Is it Elder Himes?—O, is it Elder Himes? I am glad to see you!'

"'Then you do know me, Father Miller, do you?'

"'O yes; I understand,—I know what is passing.'

"He was then silent for a few moments, apparently in a deep study. Presently he introduced the subject of my connection with the Advent cause, and spoke of my responsibility; expressed

much anxiety about the cause, and alluded to his own departure. I assured him that he had faithfully discharged his duty, was clear from the blood of all men, and could now leave this matter in the hands of God; and, so far as I was concerned, I hoped for grace to enable me to be faithful in the ministry I had received. He seemed to assent, and fell into a doze,—being weak, and unable to converse longer than a few moments at a time. Presently he said:

“‘Elder Himes has come;—I love Elder Himes.’

“He seemed to be greatly comforted in hearing the hymn by Dr. Watts—

“‘There is a land of pure delight,
Where saints immortal reign;
Infinite day excludes the night,
And pleasures banish pain,’ etc.

“He was also very fond of hearing—

“‘In the midst of temptation, and sorrow, and strife,
And evils unnumbered, of this bitter life,
I look to a blessed earth, free from all care,
The kingdom of Jesus, and long to be there.
Long to be there, long to be there,
The kingdom of Jesus, and long to be there,’ etc.

“Such views of the future glory tended to mitigate the pains of his body, which, at times, were violent.

"The closing scene finally came. On the 20th of December, in the morning, it was manifest to all that he must soon depart. During the morning he made no particular conversation, but would break forth in expressions like the following:

"'Mighty to save!' 'O, I long to be there!' 'Victory! victory!' 'Shouting in death!' etc.

"He finally sunk down into an easy sleeping or dozing state. Occasionally he roused up, and opened his eyes, but was not able to speak, though perfectly rational, and knew us all. He continued to breathe shorter and shorter, till five minutes past three o'clock, P. M., when he calmly and sweetly gave his last breath. The silver cord was loosed, the golden bowl was broken at the fountain, and the wheel broken at the cistern; the dust was left to return to the dust as it was, and the spirit returned to God who gave it. Peacefully and happily he died, with his wife, children and friends about his bed! I closed his eyes, while all other eyes were filled with tears. It was a solemn scene. While the wife and children and friends were weeping the loss of a beloved relative, I was there to weep the loss of a father in Israel.

"The funeral service was attended on Sunday, December 23d. The Advent Chapel in Low Hampton being too small to accommodate the family, friends and citizens, who were desirous of

attending, Mr. Shaw, pastor of the Congregational Church in Fairhaven, kindly offered the use of his large and commodious house. It had been Mr. Miller's request that the funeral service should be held in the Advent Chapel; but, this being found impossible, the family decided to have a short service at their residence, to bury the body, and then to proceed to the Congregational Church, for the performance of the more public service.

"The relatives of the deceased, and a large number of his neighbors and others, assembled at the house at 10 A. M. I read the following portions of Scripture, namely: 1 Thess. iv. 13-18; Phil. iii. 20, 21; Col. iii. 1-3. The choir from the Fairhaven Church then sung the hymn commencing with

" 'Unveil thy bosom, faithful tomb.'

After a prayer those present took leave of the corpse, and the procession—formed under the direction of Dr. Smith, of Castleton—proceeded to the old family burying-ground, about half a mile distant.

"With a last, lingering look, we turned from the tomb, and proceeded with the numerous friends to the meeting-house, to attend the more public service. About one hundred sleighs followed in the procession.

"On arriving at the house, I found it densely

filled with people, with the exception of seats reserved for the family, and those who had formed the procession. The service was commenced by singing the hymn in the *Jubilee Harp*, beginning with

“‘How blest the righteous when he dies.’

Mr. Shaw, pastor of the church, read the 90th Psalm, and addressed the throne of grace; after which the hymn

“‘Why do we mourn departed friends?’

was sung. I gave a discourse from Acts xxvi. 6-8; ‘And now I stand and am judged for the hope of the promise made of God unto our fathers: unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope’s sake, king Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you, that God should raise the dead?’ With a narration of the prominent events in the history of the deceased, and a brief synopsis of his views, the speaker presented the hope of the promise of God to the fathers, to be consummated at the coming of the Lord. The services lasted three hours, and were concluded with the hymn

“‘They sleep in Jesus, and are blessed.’

The audience was attentive and interested to the close.

J. V. HIMES.”

Mr. Miller left a wife, six sons, and two daughters.

At the Annual Conference, held in New York, in May following, by a unanimous vote, the following letter of condolence, prepared by a committee appointed for that purpose, was addressed to the relatives of the deceased :

“IN CONFERENCE, New York,

“May 8th, 1850.

“To Mrs. Lucy Miller, her children, and other relatives.

“AFFLICTED FRIENDS: Since our last meeting, you have been called to mourn the death of a beloved husband, a tender parent, and an affectionate friend. In your bereavement we truly sympathize. In your loss we also have lost a friend and brother. But we mourn our loss in view of higher considerations. We regard him as a man called of God to a most important work; and as a man greatly blessed in the successful performance of that work. The unsullied integrity of his life was crowned by a peaceful and hopeful death. The deep sense of gratitude we feel to God for the benefits conferred on us, through his instrumentality, we trust will find a response in many Christian hearts. Through the divine blessing on his teaching, our attention has been directed to a more faithful study of the Scriptures, to clearer,

more harmonious and correct views of divine truth. We have thus been led to rejoice in hope of the glory to be revealed at the appearing of Christ. We fondly hoped that he might have been spared till our expectations were realized. He has passed away. May we remember that our obligations are increased by the truth which he taught. May we be prepared for a reunion with him and all the redeemed in that day. Our sincere and united prayer is, that the grace which sustained him under his severe trials, and in the closing scene, may support you in your bereavement, and in all the afflictions of the present state, and secure to you the enjoyment of the glorious future. Tendering to your acceptance this expression of our sympathy and condolence, we remain your affectionate brethren in the faith once delivered to the saints.

"(Signed,) N. N. WHITING, *President*.

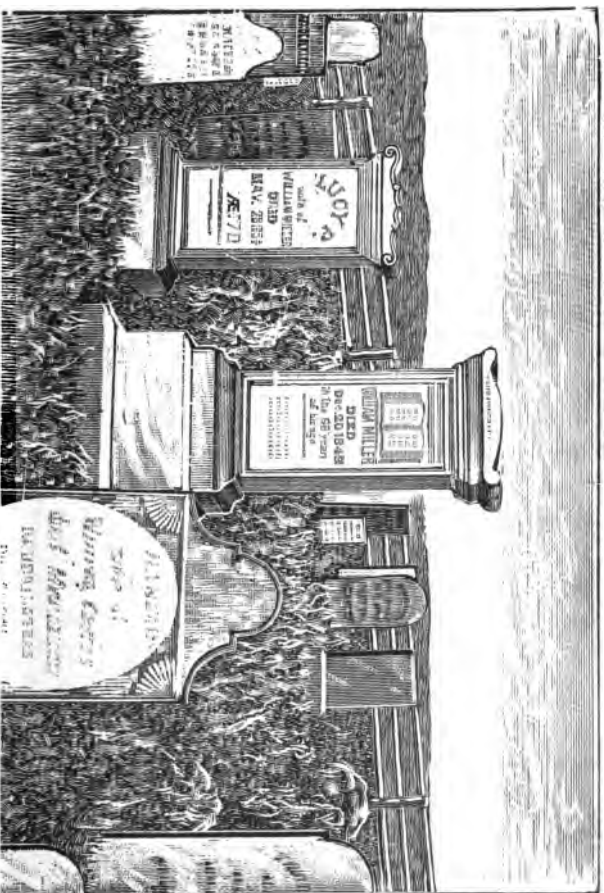
"O. R. FASSETT, }
 "S. BLISS, } *Secretaries.*"

The death of Mr. Miller was very generally noticed by the religious and secular press, many of whom spoke in just terms of his honesty and ability. Other papers connected extravagances with his memory with which he had no sympathy and never participated in.

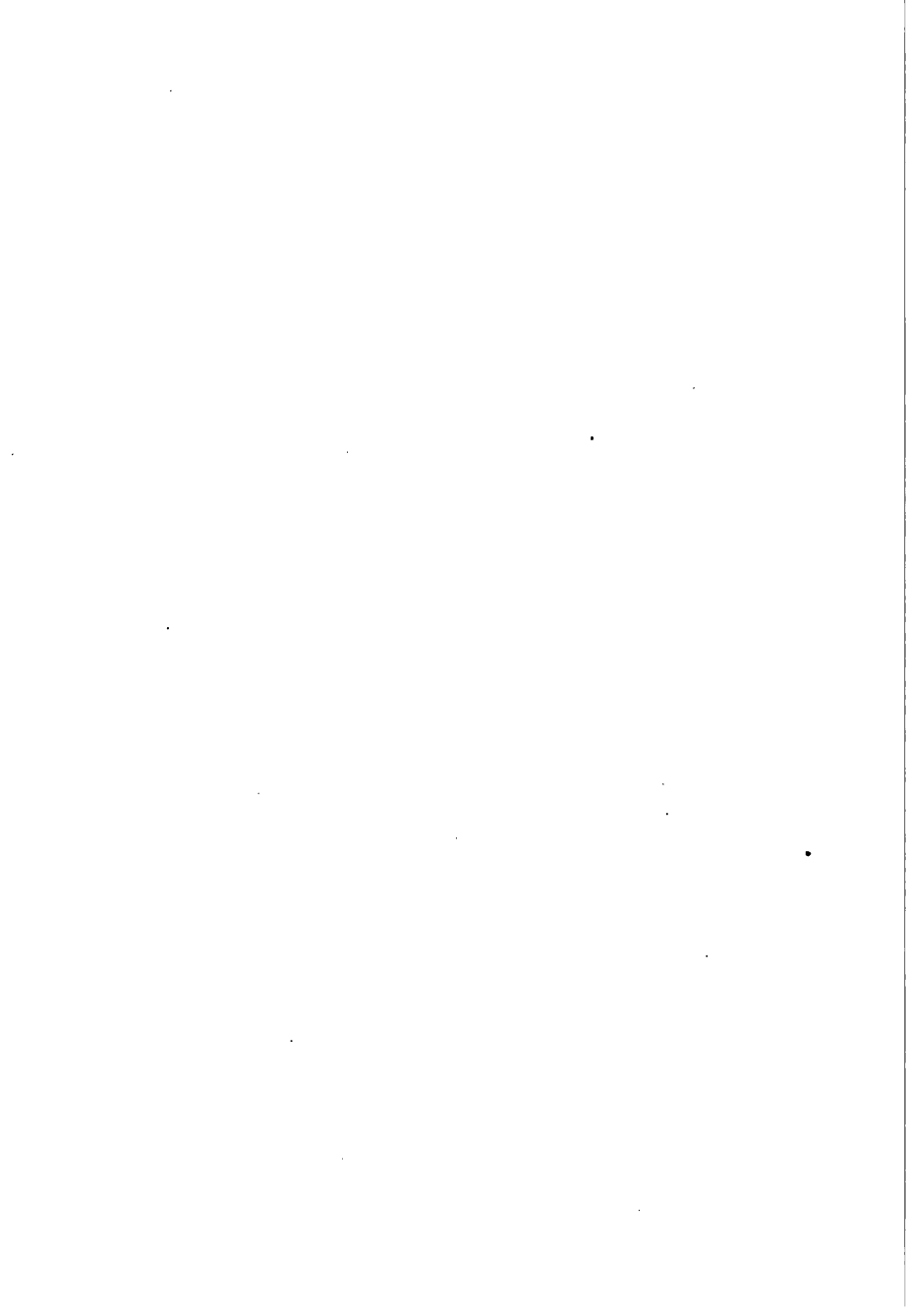
A friend, Mrs. L. H. Smith, communicated a poem, extracts of which are here given :

“ Has our noble old soldier resigned his last breath?
On the battle-field's front has he yielded to death?
Is that glorious armor now low in the dust?
Are its splendor and brightness now marr'd by earth's rust?
Must we bear him away, 'midst the darkness and gloom
That shroud and pavilion the gates of the tomb?
But stand for a moment, ye who bear up the bier,
Let us give one last tribute — the fast rising tear;
Let us look on that brow, with its broad, high expanse;
Let us gaze on the veiled eye, once bright in its glance;
And that marble lip's curl,— O! how lifeless and still!
How the touch of that hand brings a soul-thrilling chill!
Yet, a halo of glory seems shrouding that form
That has past the dread tempest of life's closing storm:
But where are the laurels, the bright wreaths of fame,
And the heralds announcing his deeds and his name?
Where the gorgeous procession, the splendid array,
With earth's glorious trappings, its pomp, its display?
Him you bear has been noble in deed and in word;
Mankind he has served, with his life, with his sword.
But that sword was the Spirit's — his armor was given
From the arsenal kept in the high courts of heaven.
But — bear onward, bear onward the corpse to its sod;
Tread softly, for you're bearing the servant of God.

“ Farewell to thee, pilgrim; to earth thou didst come,
Like the star of the morning, precursing the sun.
In our moral horizon, when darkness was deep,
When the world seemed all wrapped in a lethargic sleep,
When the mantle of death hung round like a pall,
And his sceptre of strength seemed to wave o'er it all;
Then the light of thy spirit gleamed forth like a star
On the beautiful hope of the land that's afar;
Then the gems of God's word were brought forth from the
mine,
And the key of that casket of glories was thine;



The resting place of William and Lucy P. Miller.



And then on thy spirit the rich light was poured,
 Of the beauty of earth, with its Eden restored,
 Never more to know aught of a withering bloom,
 Never more on its bosom to bear up a tomb ;
 But, to crown all these glories, that time must *soon* bring
 The hope of God's people—our conquering King.

“Farewell to thee, pilgrim ; no green wreaths we twine,
 In token of honor for deeds like to thine.
 From the hand of the Master that bright gift must be,
 That can bring aught of glory or honor to thee.
 Rest there, beloved sleeper, 'neath the snow-curtained bed ;
 Soon the mandate shall echo—‘Come forth, all ye
 dead!’—
 Through the caverns of earth where God's people may be,
 And to depths of the coral groves, under the sea.
 Ye who bear him now rest.—Lower the corpse 'neath the
 sod ;
 Farewell to thee, thou faithful, true servant of God.”

The remains of William Miller and his wife, Lucy P. Miller, repose in the Low Hampton Cemetery, a short distance east of their residence. The family have marked the spot by neat monuments, a picture of which is shown on the preceding page.

On the top of Mr. Miller's monument is the following inscription: “At the time appointed the end shall be,” and near the base, “But go thy way till the end be, for thou shalt rest, and stand in thy lot at the end of the days.”

Mrs. Lucy P. Miller, wife of William Miller, died May 28th, 1854, at the age of 70 years.

CHAPTER XV.

EXTRACTS FROM WRITINGS.

MR. MILLER'S published writings comprise his *Sixteen Lectures on the Prophecies*, his *Life and Views*, of about three hundred pages each, and a number of pamphlets, tracts, etc., comprising reviews of his reviewers, expositions of Scriptures, etc. Some extracts from these writings have already been given. A few other selections as showing his style and the manner of treating his subjects, are here presented.

"THE KINGDOM OF GOD.

" 'And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever.'—DAN. ii. 44.

"Much has been said and written on this by different commentators. Different sects and partisans have seized this text, and applied it to their sect, and proved, as they verily believe, that their sect

is the true kingdom of God, which will stand forever.

“The Catholics say it was set up in the days of the Roman Cæsars, and thus claim for the Pope St. Peter’s chair and the kingdom: that to the Bishop of Rome were the keys of this kingdom given at the demise of St. Peter, and that the popes have been the sucessor and earthly head of this kingdom ever since. The Baptist writers, many of them, say the same, and claim a descent from the apostles for the Baptist Church,—making the church what the Catholics do the pope,—and try to show a regular succession of the church, as the Catholics do their popes. They also claim believers’ baptism (*immersion*) as an initiatory rite into the kingdom, and that none are citizens of this kingdom until they comply with this requisition. The Episcopalians, or some of them, claim this same kingdom to have been set up in the days of the kings of England, and, therefore, the kings or queens of England are the accredited head of the episcopacy, and rulers over the visible church. The Presbyterians say it was set up in the days of Luther, among the German kings; the Quakers, in the days of Fox; the Methodists, in the days of Wesley; the Shakers, in the days of Ann Lee; and the Mormons, by Joseph Smith.

“All writers seemed determined to have an

earthly kingdom, and an earthly head to that kingdom. 1 Cor. iii. 3, 4: 'For ye are yet carnal; for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?' Or, as is properly said by James iii. 14-16: 'But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion, and every evil work.'

"And now permit me to show that this kingdom is neither 'earthly, sensual, nor devilish;' but I shall show

"I. WHAT IT IS;

"II. WHOSE IT IS;

"III. WHEN IT IS; and,

"IV. WHERE IT IS.

"I. WHAT IT IS. It is heavenly; for the God of heaven sets it up, that is, exalts it. It is evidently a holy kingdom, for the will of God is to be done in it as in heaven. Luke xi. 2: 'And he said unto them, when ye pray, say, Our Father which art in heaven, hallowed be thy name: Thy kingdom come. Thy will be done, as in heaven, so in earth.'

"It is a righteous kingdom. See Romans xiv.

17: 'For the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost.'

"It is an everlasting kingdom,— 'shall stand forever,' says our text. Psalm cxlv. 12, 13: 'To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom. Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations.' Dan. vii. 14, 27: 'And there was given him dominion and glory, and a kingdom, that all people, nations, and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.' 'And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.'

"As there cannot be two kingdoms, and both stand forever, we must naturally suppose, by the texts which I have quoted, that it must be a glorified kingdom; and, indeed, the last text quoted proves it to be in the New Jerusalem state. See, also, Psalm xxiv. 7-10: 'Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, and the King of glory shall come in. Who is this

King of glory? The Lord strong and mighty, the Lord mighty in battle. . . . Who is this King of glory? The Lord of hosts, he is the King of glory.' Psalm cxlv. 10, 11: 'All thy works shall praise thee, O Lord; and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power.' Isa. ii. 10, 19, 21: 'Enter into the rock and hide thee in the dust, for fear of the Lord, and for the glory of his majesty. And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth. To go into the clefts of the rocks, and into the tops of the rugged rocks, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth.'

"If it is a glorified and an eternal kingdom, it cannot be an earthly or mortal kingdom. It is an immortal one. Christ says, John xviii. 36: 'My kingdom is not of this world: if my kingdom were of this world, then would my servants fight that I should not be delivered to the Jews; but now is my kingdom not from hence.' It cannot be an earthly kingdom. And again, 1 Cor. xv. 50: 'Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.' If this be true, it cannot be in a mortal state. But I will prove it im-

mortal. Matt. viii. 11, 12: 'And I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven; but the children of the kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth.' Luke xiii. 28, 29: 'There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, from the north, and from the south, and shall sit down in the kingdom of God.'

"This can never be in a mortal state; for Abraham, Isaac, and Jacob, together with all the prophets, have passed from the mortal state. Then we may well conclude that the kingdom spoken of in our text is a heavenly kingdom, holy, righteous, and everlasting; an eternal kingdom, where the subjects of the kingdom will shine as the sun, and all the heirs be glorified, and corruption be changed into incorruption, and the mortal to immortal. Then death will be swallowed up in victory.

"How foolish and ridiculous is the idea that 'it shall not be left to other people,' if the subjects are not immortal! If deaths and births continue as now, in one hundred years death would conquer the whole kingdom, and in process of time would

change every subject from those who received it at the beginning, to their descendants; and in the fullness of time, according to the temporal millennial doctrine, the devil will be let loose, and conquer a large number of children, which have been literally born in the kingdom, the number of whom is as the sand of the sea-shore, and transplant them out of the eternal and everlasting kingdom of God into the kingdom of the devil, and there excite them to make war against their sires, in the beloved city.¹ If our learned men can reason no better than this, I would advise them to go where they can get a little common sense, before they undertake to teach people who know their right hand from the left. And were it not for the influence they obtain by newspaper puffs, for which the editors make them pay well, they would obtain no more influence than their writings deserve. But let us now inquire concerning this kingdom.

“II. WHOSE IT IS.

“I. I answer, it is God's kingdom. Acts xiv. 22: ‘Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.’ 2 Thess. i. 5: ‘Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of

¹ See *Dowling's Reply to Miller*, pp. 217, 218.

God, for which ye also suffer.' Both of these show that the kingdom of God was not then come; but believers were exhorted to be faithful, and endure sufferings and tribulation, that they might be counted worthy to obtain the kingdom of God when it should come. Therefore, none will pretend that a temporal millennium is here alluded to, or that the gospel church is here meant; for these brethren were already counted worthy to belong to the church.

"2. It is a kingdom given unto Jesus Christ, the Son of man, when he leaves the mediatorial seat, gives up the redeemed church to God the Father, and the mediatorship becomes subject to God. Christ having performed all the work which the Father gave him to do as Mediator, the mediatorial kingdom, or kingdom of grace, is given up, and the kingdom of God set up; and Christ then sits on the throne of his father David, having put down all enemies, and all authority and power, against his rightful reign on earth; having dashed the kingdoms to pieces like a potter's vessel, burned up the wicked, cleansed the earth, and raised the saints. Then the kingdoms of this world become the kingdom of our Lord and of his Christ, and he shall reign for ever and ever.

"Now you will ask for my proof. This is right; and in my soul I wish you would be as particular

with all who preach the gospel, and demand their evidences. We should have less error in our world, and more truth.

“First: See Daniel vii. 13, 14: ‘I saw in the night visions; and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.’ This proves the kingdom to be given to the Son of man.

“Second: See 1 Cor. xv. 23–25: ‘But every man in his own order: Christ the firstfruits; afterward they that are Christ’s at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. For he must reign till he hath put all enemies under his feet.’ We may further inquire, To whom is the kingdom given?

“Third: I answer, it is given to the saints. See Dan. vii. 21, 22, 27: ‘I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of Days came, and judgment was given to the saints of the most High;

and the time came that the saints possessed the kingdom.' 'And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.' Luke xii. 32: 'Fear not, little flock, for it is your Father's good pleasure to give you the kingdom.' Matt. xxv. 34: 'Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.'

"III. I will now show WHEN IT IS they will enter this kingdom and inherit it forever. Not in this present world; for in this world they are to suffer persecution; also, they are strangers and pilgrims in this world. 2 Tim. iii. 12: 'Yea, and all that will live godly in Christ Jesus shall suffer persecution.' Heb. xi. 13, 14: 'These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things, declare plainly that they seek a country.' Also, verse 16: 'But now they desire a better country, that is, an heavenly; wherefore God is not ashamed to be called their God; for he hath prepared for them a city.'

“But it is at the coming of Christ with power and great glory, when he shall come in the clouds and in his kingdom. See Dan. vii. 13, 14: ‘I saw in the night visions; and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.’ Matt. xxv. 31: ‘When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory.’

“But our text tells us it will be set up in the days of those kings. What kings? I answer: the ten toes, of which he had just been speaking, are a representation of ten kingdoms, into which the iron, or fourth kingdom, should be divided. Compare Dan. ii. 41, 42, with Dan. vii. 23, 24: ‘And whereas thou sawest the feet and toes, part of potter’s clay and part iron, the kingdom shall be divided, but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with clay. And as the toes of the feet were part of iron and part of clay, so the kingdom shall be partly strong, and partly broken.’ Thus he said,

‘The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise: and another shall arise after them: and he shall be diverse from the first, and he shall subdue three kings.’

“Then our text more than implies that these ten kings are to be in existence until Christ shall come and dash them to pieces, and they be destroyed by the brightness of his coming. 2 Thess. ii. 8: ‘And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.’ Also, Dan. ii. 45: ‘Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain and the interpretation thereof sure.’ These passages are as simple and as plain as words can make them. And I am bold to say, that no one will, or can, consistently with common sense, deny that these ten toes do denote ten kings; and I have never yet seen any but scoffers, skeptics or infidels, who would deny it. If these

ten toes do represent ten kings or kingdoms, as all good expositors do admit, there can hardly be a shadow of a doubt but we are on the very close of the kingdoms; for they have now existed more than 1300 years, and this is a greater proportion than other parts of the image have borne with reference to time. And had we no other rule, we ought to be near our watch tower night and day, lest he, Christ, come and find us sleeping.

“IV. I will now show WHERE THIS KINGDOM IS TO BE. And, 1. It is to be under the whole heaven. See Dan. vii. 27; Phil. ii. 9, 10: ‘Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth.’ 2. It is to be on the earth. Psalm ii. 8: ‘Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.’ Also, xxv. 13: ‘His soul shall dwell at ease, and his seed shall inherit the earth.’ xxxvii. 9: ‘For evil doers shall be cut off: but those that wait upon the Lord, they shall inherit the earth.’

“By the proof thus adduced we see that the kingdom spoken of in our text is not earthly; for the kingdoms of the earth are broken to pieces and carried away, and no place found for them.

It is not sensual,—man ruling over man, or tyrannizing over his fellow; but each will do as he would have others do unto him, and each will love his neighbor as himself. It is not to be wondered at, then, that a rich man cannot easily enter this kingdom, nor one who lords it over his fellow; for the meek only can inherit it. This, too, shows why kings, captains, and mighty men are destroyed in the great battle of God Almighty; for those spirits and principles cannot exist in the kingdom of God. We learn, too, by this view, why the earth is cleansed by fire; for the proud and all that do wickedly must be consumed out of it. This, too, accounts for the scoffers in these last days; for they well know, if the kingdom is to be a righteous one, they themselves can have no part in it. We also learn by this why some of our doctors of divinity and professors, some of our reverends and clergy, some of our editors and Christian teachers, as they wish to be called, are so strongly opposed to this doctrine. They know, if Christ should come, he would not regard their high sounding titles nor their dogmatical teachings; they know that the great aim of some has been to seek honors of men and worldly profits, and their trade is in danger. The spiritual reign and conversion of the world has been their hobby, and they hug to the foolish idea of converting the

world to their dogmas and faith by means of money and sectarian missionaries. As well may they undertake to dip the ocean dry with a fireman's bucket as to convert the world with their sectarian motives and party creeds.

"Every discerning mind knows that, at the present time, the Roman Church are making two proselytes to the Protestant's one; and all must agree that, of those converted by Protestants, one-half, or nearly so, are mere nominal professors. Well may we say, 'millions of years' must pass away before our world could be converted. But I ask, what man of common sense, who has read and believes his Bible, can for a moment believe that 'millions of years' must intervene before Christ will come?

"Much more Scripture might be produced to show we are on the end of the world. Yet the Scripture is fulfilling to the very letter by those scoffers of the present day, who say, 'Where is the promise of his coming?' and, also, who 'say in their hearts, My Lord delayeth his coming.' And some of them are so awfully daring as to publish openly and boldly to the world that he will not come this 'million of years yet.' Strange infatuation! It is time for all who sincerely love our Lord to awake from their slumbers, trim their lamps, and be ready; for the Bridegroom is at the

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door. Why will you be so backward in believing God's word? Can you not discern the signs of the times?

"I beseech you, O sinner! do not hear to those who will deceive you. Look for yourselves; read, study, and consider for yourselves. You may depend upon it, every important movement of the nations, of the church, of sects, and societies, of the world, denotes the end of all things at hand. A few more days to be numbered, and time will be no more. Regard not those teachers who are crying peace and safety, when sudden destruction cometh; that say, 'My Lord delayeth his coming.' Be warned by one who feels for your souls. I ask not for your honors, nor for your money; let them perish with the world. I ask you to escape for your life, your eternal life."

"A SCENE OF THE LAST DAY.

"The supposed reflections of a sinner, witnessing the solemn events which immediately precede and follow the second advent of our Lord Jesus Christ and the conflagration of the world."

"'Ah! what means that noise? Can that be thunder? Too long, too loud and shrill; more like a thousand trumpets sounding an onset. It shakes the earth. . . . See, see, it reels! How dreadful! How strange! . . . Another phenome-

non to frighten poor, ignorant fanatics. I will not be afraid. Let nature play her fantastic gambols. My soul's too brave to shake, too big to be afraid. When the stars fell like hailstones I stood unmoved, and laughed at other's fears. They passed away, and all was calm again. It was one of nature's freaks. So oft of late has nature played her tricks, methinks 'tis natural. There was a time when superstition reigned. The world would then have said—ah, yes, and believed it, too—that these denoted war, bloodshed, and great convulsions among men; but now the world has become more wise; they are not fools and cowards, as our forefathers. . . . Hark! another sound, more long, more loud, more dreadful still! Rock, rock! the world is rocking men, like babes, to sleep. I will not yet be scared. This may be natural. The wind is pent up in the bowels of the earth, and, in seeking vent, makes all this uproar. These noises in the earth and roarings of the sea, which have of late made timid mortals shake, by this philosophy are all accounted for. I am not shaken yet. Nature will work her own cure; and, while these Christian fools are trembling under their vain imaginations of these sights and signs of the great last day, I stand un—. . . A third great blast—a shout, a cry! What means this wild roar? I'll go and see. . . .

" . . . 'Ah! I thought it so. Aurora borealis!' [*speaking to the multitude.*] 'Ye fools and cowards all! why do you make ado about this so common sight? Have you not often seen, within a few years past, the heavens almost as brilliant as now,—what the vulgar illiterate called "fire, and blood, and pillars of smoke;" and then it passed away, and nothing was left but to ridicule each other's fears? And so now; this will soon pass a—

" . . . 'But it increases. See, see, how brilliant! The very clouds are bright with glory. It rolls and gathers to the zenith. . . . Hark! hark! another sound, more deep; a fourth, more loud and long; a second shout! 'tis like the human voice; it is the wind, the electric fluid in the air. See, see! the heavens do shake! the clouds, the light, the air, are trembling yet. . . . And yet the light rolls on, the cloud grows brighter, and the rays diverge from yonder point. An eye! an eye! how like the All-seeing Eye! I will not tremble yet. These coward souls shall never see me sha—. What! yet another crack! How deafening to the ear! Another shout! . . . Sure, that was a shout of men; I hear them still. The mountains shake and tremble on their base; the hills move to and fro; the compass-needle has forsaken the pole, and leaps toward the zenith point. The sea has fled

its bounds, and rivers backward in their channels run. What can this mean?'"

"A VISION OF DEATH.

"I saw,—whether asleep or awake, I cannot tell, but this I know: I saw the dark and dismal door of Death. It was narrow as the grave; and only one could enter at a time, and tread its winding steep. Yet thousands passed the door. There were seen all ages, all ranks, and all conditions, passing towards the door.

"I saw the drunkard quaff his bowl of poison, burst open the door of death and stagger in. I heard a curse, a groan, a fall, a hollow, dismal sound, and all was silent as the tomb.

"Next came a voluptuary. He laughed, he danced, and leaped the fearful leap. I heard a trembling cry. Spectators shuddered and turned their eyes away, and nothing more was seen.

"A selfish miser came, loaded down with bags of gold. He staggered to the door, laid down his gold, and wept. A dismal cloud enveloped him. A laugh was heard. And, when the cloud was gone, gold, miser,—all had disappeared.

"There came a man of honor. On his brow wreaths of victory were twined. He, too, must pass the gate. He touched the secret spring.

The door wide open flew. Darkness enveloped him. And nothing now was seen, save a few dried leaves of laurel.

"There came a giddy youth. His eye was sparkling. While looking on the world, he backward ran against the door, and fell. I heard a piteous moan, a distant shriek, and silence reigned again.

"I saw one other come. Hope sat upon his brow. He smiled and wept; but, with a forward look, he traced the path, while in his hand he held a little Book, and often read. I saw he had a glass that penetrated the dark abyss, and left a ray behind. I heard him sing. 'Twas not a song of earth, but soft and sweet like the melodious sounds of distant music on a summer's eve. He passed the door of death; and, like the setting sun, whose rays have chased the flying clouds away, he passed to rise more glorious on the morrow."

"TIME.

"You ask me, sir, to tell the cause
Why nature changes in her laws;
And why, in youth, time lags so slow,
But flies so swift as old we grow.

"I'll tell thee, friend. Lay not the blame,
Nor call old time 'a fickle dame.'
She heeds you not, nor will she stay,
To stop your progress or decay.

- “When you were young, like other boys,
You sought anticipated joys ;
And when for future years you pined,
You thought not of those left behind.
- “You watched for years, for weeks, and days
To come, to bring your wished-for-plays ;
And, with our future good in view,
Time lags behind to me and you.
- “We measure not by running sands,
Nor by the clock's revolving hands ;
But think old time must run and fly,
To bring our wished-for objects nigh.
- “But, when we to the object come,
We think old time must cease to run,
And be obedient to our need :
To walk or fly, as we shall speed.
- “So the vain youth, to imitate
Follies and vices of the great,
Longs for the day of liberty,
When he from guardians may be free.
- “Old time revolves at slowest pace
When we're most eager for the race.
In youth or age, in hope or fear,
He walks or runs, till death draws near.”

“AN ALLEGORY.

“There was a certain prince of royal blood.
His father was one of the most powerful monarchs
in the world, and every way qualified to rule over
the people of his inheritance. He bid fair not
only to rule in justice and equity, but to exalt

his subjects to an honorable station and to great glory.

"This prince, whose name we shall call Emanor, was brought up at his father's court, where he was taught all the principles of truth and righteousness. He was early taught to learn obedience to his father's will; and was never known to be disobedient to a single command, or to break one of those righteous principles by which his father's subjects were governed. He suffered much, that he might have pity on those who suffered. He was tempted often by foreign courtiers, who visited his father's court, to follow the vanities and follies of other courts; but was always able to resist the temptation, and expose their false reasoning to their own shame and confusion. He was, therefore, able to succor others that were tempted. He lived on the most simple fare, was frugal and plain in his dress, and economical in his expenses, that he might make the poor richer. 'He went about doing good.' No ostentation, no self-aggrandizement was in his religion, but a pure, holy flame of love to God and man. His person was perfect, his form comely, his soul pure. This was the character, and such the qualifications of Emanor, the Prince of whom I have been speaking.

"In addition to what I have related, he was a

great Captain, a mighty Conqueror, and a Prince of peace. In the wars which his father waged with the most potent enemies of his government, he came off conqueror, and more than conqueror, over some of the most stubborn and rebellious subjects that any government was ever troubled with. He carried the olive branch of peace into the enemies' camp; and, although he was treated with indignity, scorn, and hatred, was reviled, mocked, spit upon, was smitten, bruised, wounded, and torn, slandered, defamed, and cast out, yet he ceased not to cry, Peace, and to proclaim, Pardon to the chief of the rebels, on condition of their throwing down the weapons of their rebellion, and returning to the allegiance of their lawful and righteous Sovereign. And, when they refused even these conditions, he bought them of his father, paid the utmost farthing for their release, and then followed them, day after day, with kind invitations, with soft words, and great and rich promises, until his own spirit was kindled in their hearts, and they yielded to the 'power of his word'; for 'never did man speak as he spake.'

"Here the reader must acknowledge that we have a pattern worthy of all love, imitation, and adoration. All rational minds must admit that it could not be properly called idolatry to adore and

worship so perfect, powerful, and excellent a Being as this. And these rebels were in the habit of calling him their 'Master,' 'Saviour,' 'Creator,' 'Lord God,' 'the Holy One, 'the First and the Last,' 'the only true God,' etc.

"The King, the Father of Emanor, having designed to procure a bride for the Prince, his son, made a general proclamation in his empire, and sent forth a herald to publish even to the ends of the earth this his design, and fixing to his decree some of the following conditions:

"1st. The damsel who would aspire to this great honor must believe in this proclamation, and place implicit confidence in the word, power, and goodness of the Prince; her faith must be tried by all the means the wisdom of the Prince could devise, to know whether it was pure and would endure to the end; and this was to be known by her obedience to the commands of her Lord and Prince."

This sketch is, of course, incomplete. It is a subject of regret that he did not proceed to describe the trials of the church, the manner in which God led her, to prove her and try her, and fit her for the exalted position to which she is destined, when she shall be presented to the Father, without spot or blemish, at the marriage supper of the Lamb.

"THE DAY OF THE LORD.

" 'Ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.'—1 THESS. v. 4, 5.

"This passage of Scripture is one of many that come to us in this time of trial with a blessed promise that, if we are what we should be, we shall know something respecting the coming of the day of the Lord.

"Many tell us it is no matter whether we know anything on this subject, and that, if we remain in ignorance of it, we shall be safe. But the apostle, in the context, shows us the consequences of that day coming on us as a thief: 'For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.'

"He cannot mean by this that that day will steal in upon us, and we not be looking for it. It is only those who say, Peace and safety,—who say the day is not coming,—who are thus overtaken, as a thief comes unawares and spoils his neighbor of his goods.

- “How blessed the thought — the Day of To-morrow!
When Glory’s bright Sun shall banish all sorrow;
When the trials of life shall be over; and never
Draw us from our love, forever and ever.
- “I long for the day! The night has been dreary,
To tarry and pray the flesh becomes weary;
I long for the voice, God’s servants awaking,
That soon shall announce that that day is breaking.
- “O, then shall our eyes refrain from all weeping,
And our eyelids no more shall be heavy with sleeping,
When death is disarmed of his trident of terror,
And sin has no charms forever and ever.
- “Let weary ones sing! How can they be fearful?
Since Christ is our King, our hearts will be cheerful;
I long for the day, ’mid this wreck of commotion,
To land me safe home in eternity’s ocean.”

THE PARABLE OF THE TEN VIRGINS.

Mr. Miller thus gives his understanding of what is denoted by their “trimming” their lamps.

“The world, for a number of years, have been trimming their lamps, and the wise and foolish have been engaged in translating the word of God into almost every language known to us upon the earth. This is the time, and the same time that Gabriel informed Daniel, ‘Many should run to and fro, and knowledge should increase.’ This, too, is the same time when the angel flying through the midst of heaven had the everlasting gospel to preach to them who dwelt upon the earth. Here are Christ’s words fulfilled, where he says, ‘And

this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.'

"It is plain, to any diligent observer of the signs of the times, that all the societies for moral reform in our world at the present day are parts of the fulfillment of the parable, giving more light. What of our Bible societies? Are not these trimming the lamp for millions of human beings?

"The missionary societies, of all sects and denominations, which have been established within forty years, have as far exceeded all former exertions of the kind as the overflowing Nile does the waters of the brook Kidron.

"The Sabbath Schools and Bible classes are but a part of the fulfillment of the parable, yet clearly an evidence that the virgins are now trimming their lamps.

"Tract societies are of much use, and are an efficient means to help to trim the lamps. Like snuffers that take away the preventives to the light, so are tracts. They take away from the mind the prejudice that thousands have against reading the word of God; they remove those rooted and groundless opinions, which many have, that they cannot understand the Bible; they serve to excite the mind to this kind of reading; they enlighten the understanding in some scriptural truths; they

are pioneers, in many instances, to conversion; they can be sent where the word of God cannot at first be received; in one word, they are the harbingers of light, the forerunners of the Bible.

“Temperance societies. These serve one purpose in trimming the lamps and preparing the way for the virgins to go out and meet the Bridegroom. Our world, twenty years ago, might be called a world of fashionable drunkards; almost all men drank of the intoxicating bowl, and thought it no harm. But when the lamp began to dart its rays around our tabernacles, it was found by woeful experience that those who drank of the poisonous cup were totally and wholly unprepared to receive the warning voice or to hear the midnight cry, ‘Behold, the Bridegroom cometh!’ No, ‘they that were drunken were drunken in the night,’ says the apostle. ‘Therefore let us watch and be sober.’ And Peter tells us, ‘But the end of all things is at hand; be ye therefore sober, and watch unto prayer.’ How foolish would it have been for a drunken man to be set on a watch, or a praying man to be found drunk! Therefore, in order that men might be in a suitable frame of mind to receive instruction at the close of this dispensation, and be in a situation to listen to the midnight cry, God ordered the virgins, and they arose and trimmed their lamps; and in all human probability thou-

sands, who would have met a drunkard's grave if this society had not arisen, are now watching, with their lamps trimmed and burning, ready to meet the Bridegroom at his coming. Perhaps this temperance society is the virgin's last resort. The Judge stands at the door; go ye out to meet him.

"And now, my Christian friends, let me inquire, Are your lamps trimmed and burning? And have you oil in your vessels? Are you prepared for the coming Bridegroom? And are you awake to this important subject? What say you? If this parable, to which I have directed your minds, has reference to the last day and the coming of Christ; if the 'virgins' have reference to all men in the probationary state, and dividing them into two classes, wise and foolish; if the 'lamp' is the word of God, and 'oil' means faith in his word, or grace in the heart, as some say,—then my conclusions are just, and the evidence is strong that we live at the end of the gospel kingdom, and upon the threshold of the glorified state of the righteous.

"But, my impenitent friends, what shall I say to you? Shall I say, as the Master in the parable, 'Behold, the Bridegroom cometh: go ye out to meet him?' Prepare to meet your Judge. Now he has given you a time for repentance; you have a probationary season, and possibly now the sceptre of mercy is held out to you. Repent, or it will

soon be said to you, as Jeremiah said to the virgin; the daughter of Egypt, 'In vain shalt thou use many medicines; for thou shalt not be cured;' or, as in the parable, 'I know you not.' Have you no oil in your lamps? Delay not a moment; believe the gospel, and you will live; believe the word of God; receive the love of the Bridegroom, and make no delay; for while they went to buy, the Bridegroom came; and they that were ready went in with him to the marriage, and the door was shut. O think what must be the exercise of your minds when these things shall be real; when you will stand without and knock, saying, 'Lord, Lord, open to us!' Again I ask, will you repent, believe, and be saved?"

By way of introduction, the following from the pen of Bro. Gibbs seems appropriate:

"We find recorded in Mr. Miller's old text-book, dated 1839, the manner in which he would present the prophetic truth to the people. With but a very few exceptions his first text would be, in a course of lectures, Titus. ii 13, and his next would be in Dan. viii. 13. In Boston he spoke on Titus ii. 13, seven times. His course consisted of eighteen lectures. How he could give so many extemporaneous lectures without rest, is truly wonderful. In ten days he gave eighteen lectures at Lockport, N. Y., he followed these up with sev-

enteen at Buffalo, N. Y., in nine days. In five towns in the State of New York (in 1843) he gave within forty-seven days, eighty-two lectures, there being but five days in which he had no service. The lectures were from one hour to over two hours long. He also records the fact that between 1832 and 1844, he gave, in twelve years, 3200 lectures."

THE HOPE OF THE CHURCH.

"'Looking for that blessed hope, and glorious appearing of the great God and our Saviour Jesus Christ.'—TITUS ii. 13.

"When we take a view of the trials, pains, afflictions, persecutions, poverty, and distress which the people of God suffer in this world, we are almost led to exclaim with the apostle, 'If in this life only we have hope in Christ, we are of all men most miserable.' But no; we will not complain; for to suffer the short period of threescore years and ten, at most, will only give a greater zest to the glory which shall follow at the appearing of our Lord and Saviour, the great God and Jesus Christ. I know the world is taunting us with the inquiry, 'Where is the promise of his coming? for, since the fathers fell asleep, all things remain as they were, even from the creation of the world;' for they will pretend to be ignorant (as the apostle Peter expresses himself of the deluge) that the world that then was,

being overflowed with water, perished; and still more do they pretend to be ignorant, that the same earth is in like manner to be destroyed by fire, 'reserved unto fire against the day of judgment and perdition of ungodly men.' (2 Pet. iii. 7.)

"'Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all; and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard *speeches* which they have spoken against him. But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told you there would be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit. But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy (or glorious appearing) of our Lord Jesus Christ unto eternal life.' (Jude 14-21.) Or, as Peter says, 2 Pet. iii. 12, 'Looking for and hasting unto the coming of the day of God.' And again, Paul says, in Heb. ix. 28, 'And unto them that look for him shall he appear the second time without sin unto salvation.' And Paul further saith, to his Philip-

pian brethren, 'For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body.'

"Having thus proved that the apostles directed our hope to the coming of Christ for the fulfillment of all our trials and persecutions, and the completion of our faith, I shall now take up our subject in the following order: I. I shall endeavor to prove that it is yet future; *viz.*, the coming of Christ, spoken of in the text. II. The certainty of his coming. III. The object of his coming.

"I. We are, according to our design to show that the appearing of the Lord Jesus Christ, spoken of in the text, is yet future.

"Some teach us that he came at the destruction of Jerusalem, and quote to the twenty-fourth chapter of Matthew as proof. Let us examine their evidence. As Jesus went out of the temple, his disciples came to him for to show him the buildings of the temple, where Christ delivered his memorable prophecy, which was exactly fulfilled in little more than thirty-six years afterwards, 'There shall not be left here one stone upon another that shall not be thrown down.'

"And it appears that, afterwards, as Jesus sat upon the Mount of Olives, the disciples came to

him privately, having, as may reasonably be supposed, been ruminating in their minds, or conversing among themselves, on the prophecy, and had, perhaps, supposed that no power on earth could destroy those strong buildings, and concluded that, when this was accomplished, it would be the judgment day. They therefore inquire of him, 'Saying, Tell us, when shall these things be?' that is, what he had prophesied of; 'and what shall be the sign of thy coming, and of the end of the world?' They might not have intended to ask more than one question; yet they did ask three, and Christ answered them accordingly. He had before told them of the destruction of Jerusalem, 4th, 5th, and 6th verses; he cautions them against being deceived with false Christs, and not to be troubled at wars and rumors of wars,—and yet Jerusalem was destroyed in the first war of any note after this prophecy,—and then says plainly, 'The *end* is not yet.' Now, if this *end* was the destruction of Jerusalem, then where are those wars spoken of by Christ? This cannot mean anything less than the end of the world.

"And now we will examine some of the evidences of the certainty of his coming, which is our second proposition.

"II. The certainty of it:

"1st. Because the ancient prophets all spake of

it. Jude tells us that Enoch, the seventh from Adam, prophesied, saying, Behold the Lord cometh, with ten thousands of his saints, etc. Balaam was constrained to admit, 'Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city,' plainly referring to the judgment day; for he says, 'Alas! who shall live when God doth this?' (See Num. xxiv. 17-23.) And Moses as plainly refers to this day in Deut. xxxii. 43, 'Rejoice, O ye nations, with his people, for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful to his land and to his people.' David says, Psalm l. 3, 4, 'Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him; he shall call to the heavens from above, and to the earth (that he may judge his people).' And Christ himself says, in Matt xvi. 27, 'For the Son of man shall come in the glory of his Father with his angels; and then shall he reward every man according to his works.' The angels that stood by the disciples at the time Jesus ascended up, and a cloud received him out of their sight, said, 'Ye men of Galilee, why stand ye gazing up into heaven? This *same Jesus*, which is taken up from you into heaven, shall so come in like *manner* as ye have seen him go into

heaven.' Let us take particular notice of the phrase *this same Jesus*, and compare with other parallel passages, as *our God shall come*, and it will prove to our satisfaction that Jesus Christ is God, as well as man, and we may have strong consolation for our hope in his appearing, for his promises can never fail. 'Heaven and earth may pass away, but not one jot or tittle of his word shall fail.' Also take notice of the words '*like manner*,' which agree with the often expressed sentence 'He shall come in *the clouds of heaven*.'

"III. The object of his coming.

"1st. He comes to raise and gather his saints to him in the air. 'As in Adam all die, even so in Christ shall all be made alive; but every man in his own order — Christ the firstfruits; afterwards they that are Christ's at his coming.' (1 Cor. xv. 22, 23.) Again, "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent them that are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first. Then we, which are alive and remain shall be caught up together with them in the clouds to meet the Lord

in the air; and so shall we ever be with the Lord.' (1 Thess. iv. 14-17.) 'Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him.' (2 Thess. ii. 1.) 'Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power.' (Rev. xx. 6.) In Psalms, we have the same account of the gathering of his people. 'Gather my saints unto me, those who have made a covenant with me by sacrifice.' (Psalm. 5.)

"I think I have plainly proved that when Christ shall appear in the clouds of heaven with power and great glory, he will raise the righteous dead, change the righteous living, gather them from among all nations, where they have been scattered during the ages of persecution and trial, 'in the dark and cloudy day,' and receive them unto himself in the air, when they will ever be with the Lord.—I will

"2ndly. Show that the wicked will be destroyed from the earth by fire, and the world cleansed from the curse of sin by the same means, and prepared for the reception of the New Jerusalem state, or the glorious reign of Christ with his people. That the wicked will be destroyed by fire, at his appearing, we prove by the following texts: Deut. xxxii. 22, "For a fire is kindled in mine anger, and shall burn into the lowest hell, and shall consume the

earth, with her increase, and set on fire the foundations of the mountains.' 2 Sam. xxii. 9, 10, 13, 'There went up a smoke out of his nostrils, and fire out of his mouth devoured: coals were kindled by it. He bowed the heavens and came down, the darkness was under his feet. Through the brightness before him were coals of fire kindled.' Psalm xcvii. 2, 3, 'Clouds and darkness are round about him, righteousness and judgment are the habitation of his throne. A fire goeth before him, and burneth up his enemies round about.' And now, Christians, if these things are so, what manner of persons ought we to be in all holy conversation and godliness, looking for and hasting unto the day of God, 'looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ?'

"Then let our conversation be in heaven, from whence we expect our Saviour, and stir up each other's pure minds by way of remembrance of these things; for the time of the promise draweth nigh, when he will come and receive us to himself, that we may be with him. How necessary, my brethren, we should examine the word of God diligently; see if it does not give some indications, some signs, by which we may know the 'Son of man is near, even at the door,' and our 'blessed hope' is about to be realized on the 'glorious

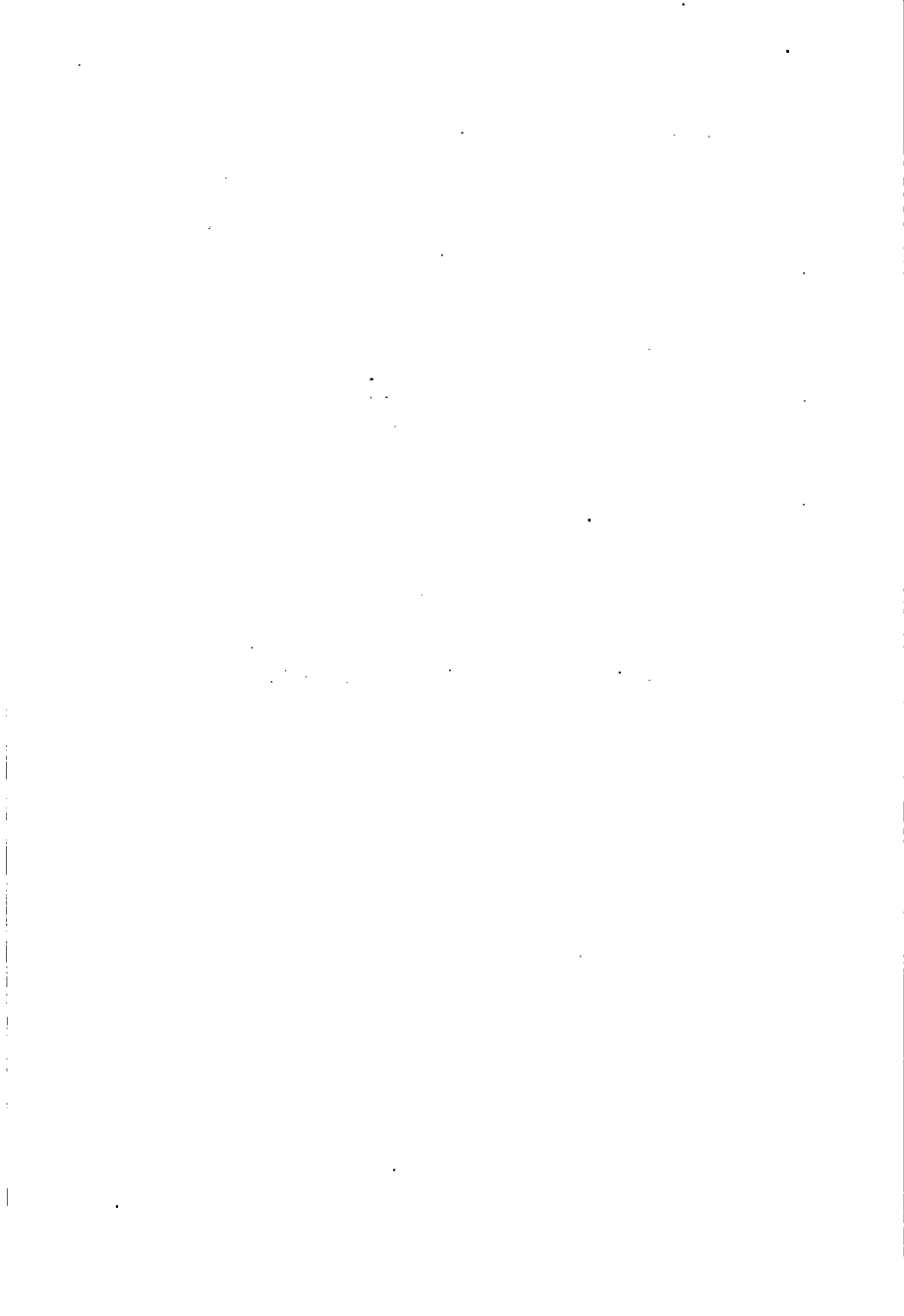
appearing of the great God and our Saviour, the Lord Jesus Christ.'

"And now, my impenitent friends, what say you? We say, 'You know nothing about it.' Do you believe the old world was deluged? 'Why, yes.' What makes you believe it? 'Because our philosophers tell us there are a great many signs remaining of the flood, and we can believe them.' And are there no signs of the near approach of the Judgment Day? What say the prophets, apostles, and Jesus Christ? Are they not equal to your philosophers? Examine your Bibles, and see; weigh well the evidence; your eternal happiness, . . . may depend on your decision. But what say you more? We say, 'You were very unwise to fix on the year 1843, or sooner, for this day to come; for it will not come; and then you will be ashamed.' And I hope I may be able, by the grace of God, to repent. But what if it does come? You cannot with any propriety say positively it will not come, for you make no pretence to divination. But I say, What if it does come? Where will you be? No space then for repentance No, no—too late, too late; the harvest is over and past, the summer is gone, the door is shut, and your soul is not saved."

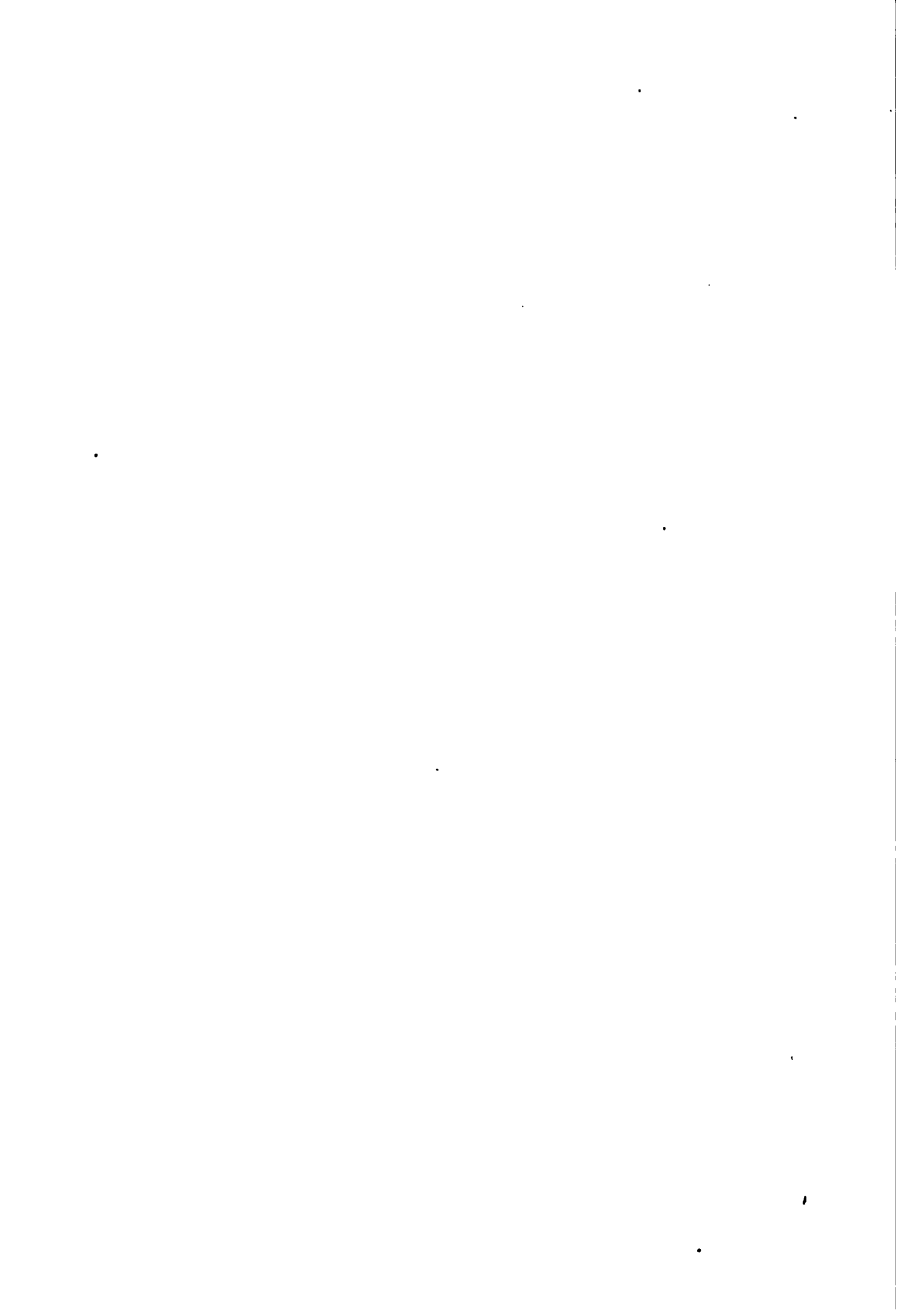
The following extract from Elder Wm. Sheldon fittingly closes this book: "William Miller laid no

claim to superior scholarship, but was a well read man. He accepted *Usher's Chronology* in the main, with a few changes. As a prophetic student and historian he took the lead in his time. God used him from among the common people to warn the world, and in spite of his premature expectation, he has called attention to fulfilled prophecy as no other man had done previously. He filled a place in God's plan, and inaugurated a prophetic movement that will never die."

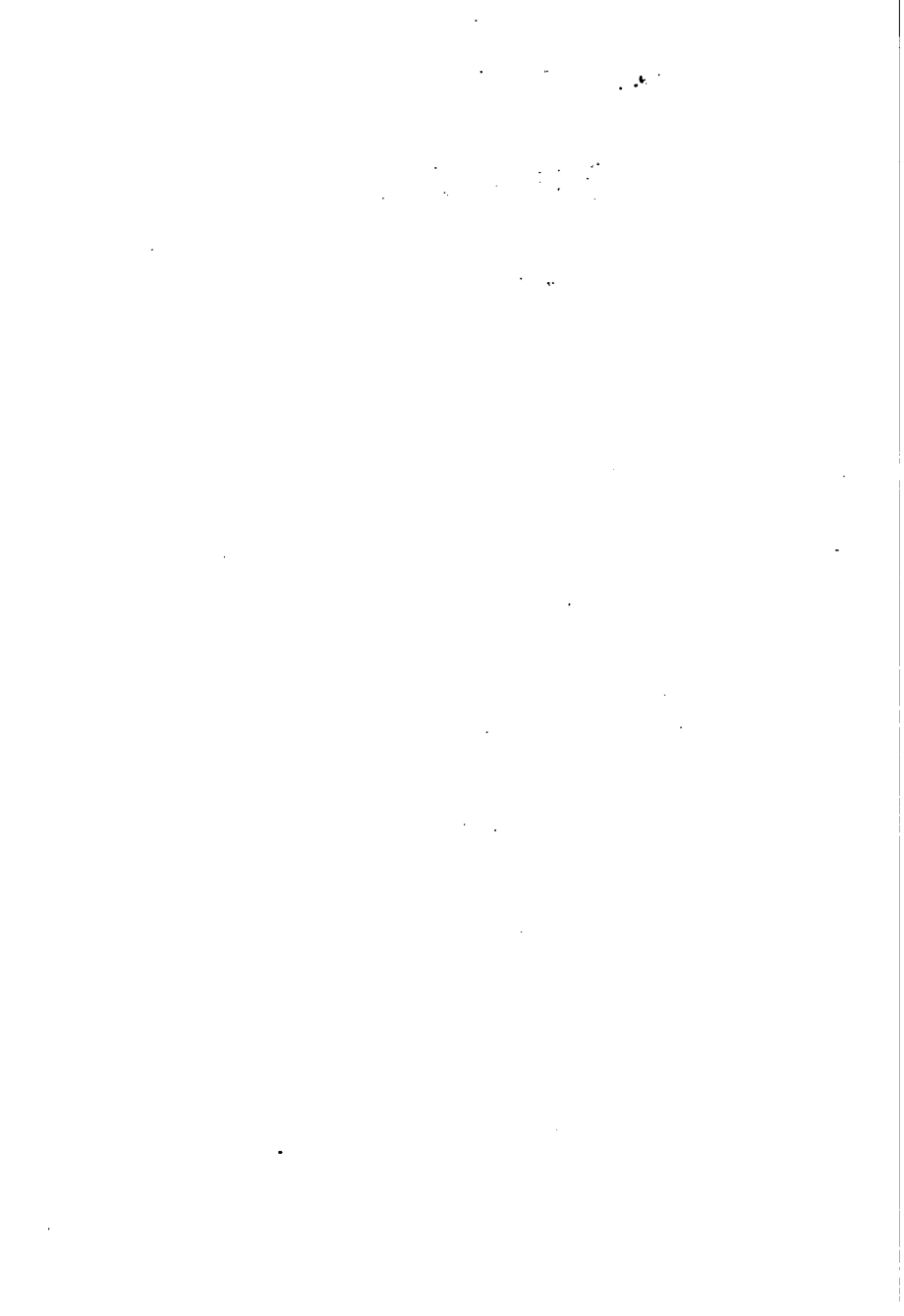
NOTE.—Eld. Joshua V. Himes, so often mentioned in the foregoing pages, died at his late residence, Elk Point, South Dakota, on Saturday, July 27, 1895, at the advanced age of ninety-one years.









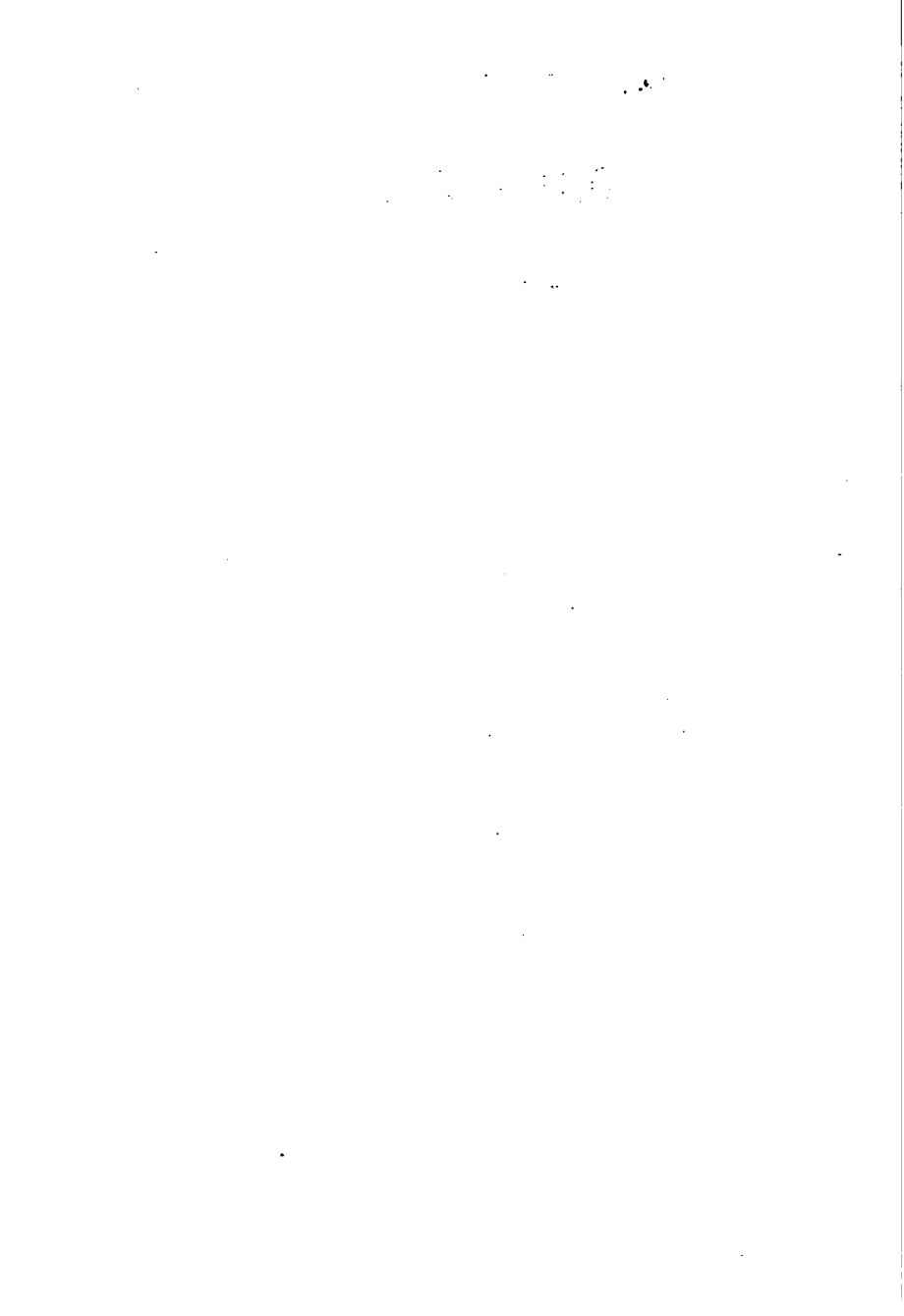


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